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THE
MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1892.

VOL. LXXXVIII.

BOSTON :
PRESS OF SAMUEL USHER,
171 DEVONSHIRE STREET.
1892.

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and the profits
devoted to the missionary cause.

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THE
MISSIONARY HERALD.

VOL. LXXXVIII. — JANUARY, 1892. — No. I.

THE receipts for November from donations were about \$2,200 in advance of those for the corresponding month last year, and from legacies about \$7,300 in advance, a total advance of \$9,527.56. For the first three months of the financial year as compared with those of last year the gain from donations has been about \$5,500 and from legacies about \$28,600, a total gain of \$34,128.66. This is so far favorable looking *toward* the fifty per cent. advance from donations needed to bring us in sight of the long-looked-for million. See a brief article on this subject in the present issue of the *Herald*.

WITHOUT saying anything ourselves of the new issue of the American Board Almanac for 1892, we quote from the letter of a friend who had just received a copy: "The last is the best. It is bright and attractively illustrated, but I prize it most for its multitudinous missionary facts and especially for the carefully prepared tables showing compactly the world-wide missionary work of to-day. Every page is full of interest, and the Almanac ought to have a place beside the family Bible for daily use wherever the prayer ascends, 'Thy kingdom come.'" We are happy to say that several thousand copies of the Almanac have already been ordered, and it is expected that many more thousands will be called for. Send ten cents to Charles E. Swett, No. 1 Somerset Street, Boston, for a single copy, and see advertising pages for terms by the quantity.

THE Committee of Fifteen appointed by the Board in reference to "extra contributions" is vigorously at work and expects to report before long the raising of the proposed sum of \$100,000 from men of means and others for the work of the Board. Let it be distinctly understood that this movement on the part of these men is specially designed to stimulate the churches to an increase in their gifts, not to relieve them from obligations. It would be a poor response to the generous efforts of these large-hearted and generous men if the churches and individuals of smaller means should fail to meet the demands made upon them for enlargement in their contributions.

IF we could get the ear of pastors of our churches, we would suggest that if they desire a theme for a discourse, or even a series of discourses, that will be most inspiring to themselves and helpful to their people, they should read and ponder Professor Hardy's "Life of Joseph Neesima." The "call of Abraham" has been the subject of many impressive sermons. To us, the call of Neesima seems not less striking and suggestive.

THE friends of missions will bear in mind that the work of the Board is a constantly growing work, and while they are glad to know that a generous advance has just been made in the appropriations for 1892, they will not forget that new calls are constantly coming to improve new opportunities. The appropriations just made are for estimates prepared, for the most part, six months or more ago. They cover only in part the estimates of what was then deemed simply necessary to keep up and carry forward the work already in hand, and did not contemplate enlargement. The outlook for funds, and the instructions on the subject from the Prudential Committee, did not allow of enlargement. Now with the more favorable financial situation and the hope of still larger income, calls for new enterprises are already coming in, and we commend this fact to the kindly notice of our friends, in the hope of *special thank-offerings* to enable the Board wisely to meet these new and pressing calls.

WHAT are you and your church doing for the missionary training of the children? There is a great deal to be done in this line. Are the young about you receiving instruction and inspiration in reference to this great work of giving the gospel to those who have it not? In most churches children's mission circles may be most helpful, and in Sabbath-schools the matter of giving for the spread of the gospel should be often presented. Children need to hear and to read about those who have not the Bible and the means of grace. We especially commend to the attention of all who would care for the children, *The Mission Dayspring*, the paper designed for them and issued by the Woman's Boards in connection with the American Board. It will interest and instruct the little ones, both in mission circles and Sabbath-schools, giving them right impressions in regard to this great work in which all of Christ's followers should be engaged.

ONE hardly wishes to write much concerning Chinese affairs, for before his ink is dry it may be that some telegram will reveal an entire change in the situation. The despatches that appeared in the public press early in December seemed incredible. No reasonable cause could be assigned for a rebellion such as was reported in the north. Why the Manchus should rise to depose a Manchu emperor was incomprehensible. The later despatches, which indicate that the commotion at the north is not so much a political rebellion as a marauding expedition, seem more credible. No doubt the native Christians will suffer in whatever disturbances occur, but we are not as yet disposed to credit much that has appeared in reference to the slaughter of Christians. We have heard nothing, either by letter or telegram, of any serious disturbance at our mission stations. Yet it must be confessed that the reports are calculated to awaken anxiety, and we earnestly commend our brethren and the Christian work in China to the sympathy and prayers of all who love our Lord.

A TELEGRAM, dated Madura, India, December 13, has been received, bringing the sad intelligence of the death by cholera of Miss Caroline S. Bell, who joined the Madura Mission four years since, and who has been doing excellent work in charge of the station school at Battalagundu.

INTERESTING news has been received of a somewhat sudden advance on the part of our East Central African Mission into Gazaland. It had been proposed that a deputation from the mission should visit King Gungunyana at his present capital, near the mouth of the Limpopo River, and ask his consent for the establishment of a mission station near Umzila's old kraal, where Messrs. Bates and Wilder found Gungunyana in 1888. But from information received from persons who well understood the situation, it was decided that Mr. Wilcox and Dr. Thompson should proceed at once, by way of Beira and the Pungwé River, to select a suitable location, anticipating Gungunyana's consent. On the steamer which they took north they met Sir Cecil Rhodes, the South African Premier, who gave them every assurance of protection and the promise of a tract of 3,000 acres on the plateau above Umzila's old kraal. This district is now said to be under British protection. A letter from Dr. W. L. Thompson, dated Beira, September 27, says that they propose to go up the Pungwé to Umtali, and thence southward to the region of Umzila's old kraal. We shall hope soon to hear a report of their experiences. Mr. and Mrs. Ousley remained at Kambini.

WITH reference to this region in Gazaland to which Messrs. Wilcox and Thompson have gone, we find an interesting report in the *Proceedings of the Royal Geographical Society* for October last, which gives a brief paper by Mr. Dennis Doyle, the Englishman who came with Gungunyana's envoys to London during the last summer. Mr. Doyle, with two other white men and twenty-seven native carriers, started from Manica in January last, traveling between 700 and 800 miles to the mouth of the Limpopo, and passing by Umzila's old kraal. The region from which they started was about 5,000 feet above the level of the sea. The country from Manica to Umzila's kraal, through which they were fourteen days in passing, is described as very beautiful, and of the district around the kraal Mr. Doyle says: "Its beauty is difficult to describe, and its eminent fitness for agriculture for hundreds of miles around this kraal could hardly be over-estimated." The kraal itself, however, is not on the high plateau, although it is 860 feet above sea level. Between this point and Gungunyana's present kraal, which is situated about fifty miles from the mouth of the Limpopo, the country is of varied character and apparently thickly populated. But of North Gazaland, which is the name properly appertaining to the section to which Messrs. Wilcox and Thompson have gone, Mr. Doyle says: "There are few places in the breadth of Africa which are so well fitted to carry a large European population."

AFTER long and faithful service as Agent of the American Board on the Pacific coast, Mr. E. P. Flint retires, and from the first of January, Rev. Walter Frear, well known as an able and faithful minister in California and the Sandwich Islands, and who has also had a business training, will act as General Agent of the Board. Mr. Frear will have an office in San Francisco, and will be able to visit churches on the Sabbath in behalf of missions, as well as care for the interests of missionaries in transit to their fields of labor in the Pacific Islands and in China and Japan. The best wishes of the officers of the Board and of all whom he has aided during his prolonged agency will follow Mr. Flint as he retires from service, and we can most heartily commend Mr. Frear to the confidence of the churches on the Pacific slope.

It will doubtless be with much surprise that our readers will learn from an article on another page that there has been a revival of hook-swinging in India. This horrible transaction, which took place a few miles from Madura in October last, was not the freak of an individual. Thousands of Hindus were in attendance, and willing hands drew the car on which was mounted the pole with the victim. The man was chosen by lot to make a sacrifice to the goddess of rain. The serious drought had impressed the people with the idea that this goddess needed propitiation. But the rains had well set in before the hook-swinging was arranged for. Nevertheless the people proceeded with the hideous rite. It seems that the government has never formally forbidden hook-swinging as it has the suttee. *The Madras Mail* of October 29, in its account of this instance of hook-swinging, says that the young man was still living and bid fair to recover from the shock. We feel like apologizing to our readers for presenting, with photographic accuracy, such a representation of the maltreatment of a human being as will be found on another page; but in these days when so much is said of the excellencies of the ethnic religions, and Brahminism and Buddhism are so often lauded, we feel that an object-lesson in regard to one of them, though repulsive, may be valuable.

WE have received from the United Society of Christian Endeavor a *Portfolio of Programs for Missionary Meetings*, prepared by Rev. S. L. Mershon. The programs number twenty, and relate to all classes of missions at home and abroad, with references to books and other sources of information, by use of which the young people can prepare themselves for missionary meetings. The issue of this *Portfolio* is another pleasant sign that the Societies of Christian Endeavor are definitely turning their thoughts toward intelligent Christian work far and near. Thought and effort for the kingdom of God outside of their own immediate circles will do more than anything else for the development of these organizations of young people. The missionary element, which is so heartily favored by all leaders in the Christian Endeavor movement, will greatly aid in strengthening the tone of piety among young people, and will turn sentiment and feeling into practical Christian channels. May God bless these young disciples in their missionary work!

FOR long years the Pera church at Constantinople has been in sore need of a suitable place of worship, but the cost of procuring a site and erecting a church in that portion of Constantinople was altogether beyond the means of the people. It is with great joy, therefore, that we are able to announce that the friends at Constantinople have arranged for the purchase of an estate in the Pera quarter, the buildings upon which will, for a time, meet the needs of the congregation. To aid them in their efforts the sum of \$9,000 has been collected from friends in the United States, through the efforts of Rev. Dr. Cyrus Hamlin, who has thrown his whole soul into the enterprise. This sum of money is now already in hand, and with the £ T. 1,500 (\$6,600) which the members of the Pera church are to provide, will secure premises which will suffice for the present needs of the Protestant community in that section of the capital, and thus meet a long-felt want.

REV. DR. ELIAS RIGGS, writing from Constantinople, November 19, incidentally mentions the fact that that day was the the eighty-first anniversary of his birth, and refers to the supplement to the Bulgarian Hymn-and-Tune Book which was just passing through the press. The book will be a boon to the Bulgarian-speaking Christians, some of the hymns proving so acceptable as to be reprinted even by those outside of evangelical communities. Owing to the absurd suspicions on the part of the Turkish officials, the censor of the press has stricken out some hymn, or stanzas, or lines from every form of the book. Dr. Riggs says that they were not greatly surprised that such hymns as "Fear not, O little flock, the foe," and "Jesus shall reign where'er the sun," were not allowed to be printed, but when such hymns as "The head that once was crowned with thorns," "Till He come, oh, let the words," and "Oh, no! it is not dying," were stricken out, it was hard to comprehend what hidden political bearing could have been suspected as existing in any of them. The Bulgarian Commentary on the New Testament is now being prepared in the hope that it will soon be issued. The congratulations of all who know him or who know about him (and what a host this is!) will be extended to Dr. Riggs, that, though past the bound of fourscore, his bow still abides in strength, and that he is able after almost sixty years of toil in the Turkish Empire to render such efficient service in the missionary work.

WE have received the first number of a new monthly paper entitled *The North China Church News*, issued at Peking by the Executive Committee of the North China Tract Society. As our knowledge of the Chinese is only sufficient to enable us to determine when the paper is right side up, we are unable to say much concerning it, save that it is an attractive issue, of sixteen quarto pages. Its object is to provide a medium for communicating with the Christian communities in the several native churches. Our missionary, Rev. W. S. Ament, of Peking, is the editor, and the paper is printed at the American Board printing-press.

CRITICISMS have appeared of late in more than one quarter upon the plan of asking young people in colleges and seminaries to take the pledge presented by the "Student Volunteer Movement." It has been said that young people while in their courses of education, especially those in the earlier portion of such courses, are not prepared to decide as to what their lifework shall be; that they do not understand either the work which is to be undertaken or their own fitness therefor. It is said, moreover, that circumstances are liable to change before the period shall arrive when these students can enter upon active work, and that for these and other reasons it is not only useless but wrong for them to decide as to their future course in life. There would be force in this objection were the pledge adopted by the "Student Volunteer Movement" a definite declaration that those taking it would enter upon foreign missionary work. The pledge is not "We will go as foreign missionaries," but rather, "We are willing and desirous, God permitting, to become foreign missionaries." Full allowance is made in this statement for the future developments of God's providence in reference to one's course in life. The simple declaration is that the individual, hearing the

call of God which bids his servants to preach the gospel to every creature, is willing and desirous to go to those most needing the gospel, even if it be to the ends of the earth. It is our profound conviction that this statement is one that every Christian on earth should be ready to make, whether he thinks he can go abroad or not. For most certainly no one has evidence that he is a Christian if he is not willing to go where God wishes him to go, and as a devoted Christian he should desire to do the most he can for Christ's kingdom. He should be eager to take not the easy post but the most difficult. Does any one question that to-day the foremost places of service are where Christianity is in conflict with heathenism and Mohammedanism? These posts all Christians should be *willing* to take, and if they are filled with true and holy enthusiasm they will *desire* to take. Providences may hinder, God may shut up the way; or it may be found that the persons are not qualified for such service. But none the less should they be willing to go where Christ is not known, and none the less may they desire to. We see no reason, then, why young men and women in our institutions of learning should not have presented to them the highest ideal of Christian service, and be asked to say before man and before God whether they are willing and desirous to enter upon that service. Let it be clearly understood that they are not in this asked to decide before the proper time shall come and before the providences of God in their individual cases have been fully developed, whether they shall actually go as foreign missionaries. But why should they not be asked to say that they are ready and desirous of giving themselves fully to Christ for that service which he may require and as his providence shall show the way? The spirit of this pledge is simply the Christian spirit, meaning that the person who takes it is ready for the largest service possible, and if God in his providence shall so order it, this service shall be rendered in the field of greatest need and difficulty. Such a pledge, when intelligently understood, cannot be made at too early an age.

THERE is one place in our missions where the weekly offering system does not work well, but the difficulty does not arise from the indifference of the people. Mr. Stover, of Bailundu, West Africa, reports that the young Christians of their church are quite ready to give a tenth of their income, but inasmuch as they have no currency except cotton cloth, the tenth of a lad's earnings, say from four to six yards per month, cannot well be divided into four parts so that one part can be put into the contribution box each Sabbath. Such dribblets of cloth would be worthless. If cotton cloth had been the currency at Corinth, Paul might have urged the Christians there to have laid by them in store upon the first day of the *month* rather than the first day of the week. Would that all Christians were as ready to give at least a tithe as are these young Christians in Central Africa!

WE do not wonder that our missionaries sometimes feel appalled by the numbers of people around them. Mr. Chapin, of Lin Ching, in speaking of the daily sight of new faces, says: "There is a feeling like being buried among the crowds of humanity." If the Christian Church could only *look* upon the multitudes of Chinese without the gospel, surely their hearts would be moved, as was the Saviour's, with compassion.

ONE MILLION FOR 1892.

THE main reliance for the support of our missions must be upon the regular systematic contributions of churches and individual donors. The amount received from this source during our last financial year was a considerably larger sum than has ever been received from the same source during any preceding year in the history of the Board, reaching a total of \$426,792.44. In addition to this amount from regular contributions the sum of \$57,671.33 was received from specially designated contributions, making the grand total from donations \$484,463.78.

For the present financial year we have started with the assurance from a Committee of Fifteen energetic business men that we may rely upon an extra \$100,000 in addition to the regular and special contributions from other sources. This assurance the Prudential Committee has gratefully accepted and has already included this \$100,000 as a part of the regular appropriations for the year.

Now if the regular donations from churches and individuals should advance, on an average, about fifty per cent., bringing them up, in round numbers, from \$427,000 to \$640,000, there is not much doubt that the total receipts for the year from all sources will reach the long-looked-for and much-needed \$1,000,000. Why should there not be an earnest and sustained effort in this direction by every church and congregation? We commend this inquiry at the beginning of a new year, to pastors and officers of churches, to superintendents and teachers of Sunday-schools, to officers and members of Young People's Societies, and to all individual donors. Let us together move forward with an increase in our freewill offerings to this broad and fruitful foreign missionary work of not less than fifty per cent. And may God crown the effort with His abundant blessing!

THE REVIVAL OF HOOK-SWINGING IN INDIA.

BY REV. JOHN S. CHANDLER, OF MADURA.

[With the following article Mr. Chandler sends us two photographs of the scene which he here describes: one showing the rough car on which was placed the swing, with the man suspended upon it, while the car was moving through the crowd; the other showing the victim with the hooks thrust through his back. We have had these pictures reproduced by the photo-engraving process that, though the sight is revolting, our readers may have a vivid illustration not only of what Hinduism has been, but of what it is to-day. — ED.]

HAVING learned that the old, cruel practice of hook-swinging was about to be revived after having been abolished for twenty-four years, the Madura Mission directed me to memorialize the Madras government, and pray them to prohibit its revival. The government replied that they would discourage it in every way, but were not willing to absolutely prohibit it. Their discouragement amounted to nothing at all, and it came off on the 21st instant in the presence of 10,000 people. Dr. Van Allen and I went out to see it, for the sake of being able to give an authentic account of it.

There are four villages in the vicinity of Solavandan, inhabited by people of the Kellar, or Robber, caste. In each village is a family that has the right of selecting two candidates for the operation. Out of the eight thus chosen, one was selected by lot, and the lot fell on a young man of twenty-three years, thick-set and muscular and rather short of stature.

These people worship the demoness Mariamman, said to be the spirit of a Pariah woman who formerly was attacked by smallpox and was left to die without assistance. She has now become the patron of smallpox and cholera, and is believed



THE HOOKS INSERTED.

to have the power to send or withhold rain; and hook-swinging is thought to be a means of propitiating her, so as to influence her to send rain in abundance.

In 1867 this practice was revived after having been prohibited for many years. But upon representation to Lord Napier at that time he again prohibited it; and now, after twenty-four years, the people, having learned that the present powers that be would do no more than discourage it, have revived it again with great *éclat*.

It is said that previous to the insertion of the hooks into the middle of the back the muscles and skin are rendered insensible by slapping and pinching. However that may be, there is no doubt that arrack was given to the man at the time. He was brought to

the police-station with the two hooks inserted back to back, one each side of the spine. The hooks were not large, and the flesh taken up by them seemed very little. The wonderful strength of the muscles of the back was shown by this performance.

The car consisted of a rough platform on wheels, supporting a great frame about ten feet in length and breadth, and fifteen feet in height, the platform itself being six feet from the ground. Up through the middle of the great frame rose a stout circular beam of great strength, three feet above the frame, and on the top of this beam was pivoted the pole, sixty feet in length, from which the man hung thirty-five feet from the ground.

Promptly at three o'clock the hooks were inserted, within some building, and

the man came rushing along the street, escorted by constables and others, who beat back the crowd, and kept up a vigorous fanning, urging the man to keep dancing. After the short stay at the police-station they made a grand rush for the car, which stood on an adjacent street, and there the end of the sweep was



THE CAR AND THE VICTIM SWINGING.

lowered to receive its victim. Soon it was carried up again with the man attached. As he went up he clapped his feet and hands together in a measured way, and this he kept up during the whole performance. His ankles had jingles on them that could be heard as they beat together with a steady "ching, ching."

Before carrying him up to the greatest height the pole was held horizontally and the man was carried around in a complete circle, swinging over the tops of

the houses. Then the car was drawn forward to the first corner, where it was delayed, that a kid might be sacrificed. Once in a while the man would draw up, with a rope, plantains and flowers and throw them down to the crowd below. In one place there was a ditch to be crossed and the jolt caused him to seize the rope that hung by his side, but with that exception he seemed to hang entirely by the two hooks in his back. The flesh was gathered up, showing great tension, and his back was bent.

After an hour and a quarter the car returned to its starting-place, and the man was released. The hooks were not taken out, but were kept in that they might move the people to be liberal in giving presents to the performer. His pulse was good and his condition seemed normal, but the flesh of the back was so drawn up as to leave deep holes for the hooks. He put on an air of bravado and even offered to swing for a second time if a suitable present should be given. It was only in the evening that the hooks were taken out.

The image of the goddess was carried around on a wooden bull behind the car; but the great object was to get money, and for three months the man can have the hooks and cord and knife used to show to people and beg for presents.

It is said that the present attitude of the government of Madras is due to instructions from the Secretary of State for India. If that is so, there is no hope of our effecting anything here; it must be done in London. The manager declared to the superintendent of police that he proposed to continue the swinging annually.

We utilized the occasion for street preaching to the best of our ability. A piece of land near the temple has recently been secured for the mission. The walls of an old hut were thrown down so as to make a high platform, and on this was erected a temporary shed of plaited cocoanut leaves. And there a force of men from the Madura and Battalagundu stations preached all the forenoon and until two o'clock in the afternoon, when the noise and excitement of the swinging prevented further effort. The days before and after were also utilized for preaching in the same place. On the principal day not less than 1,500 people listened to the preaching of the uplifted Saviour.

MADURA, October 23, 1891.

REV. JAMES HERRICK,¹ OF THE MADURA MISSION.

FORTY-SIX years ago this beloved missionary with his bride set sail for India. With the exception of a single visit to the United States in 1864, they labored together in the Madura Mission, at Tirumangalam and at Pasumalai, till 1883, when they again visited the United States, not to return again to their mission. It was a great sorrow to Mr. Herrick that physical infirmities prevented his spending his last days in the work he so much loved. Deeply beloved by the

¹ James Herrick, born at Broome, Canada East, March 19, 1814 (his father was a native of Brattleboro, Vt.); professed religion, West Brattleboro, Vt., May, 1834; graduated Williams College, 1841; Andover Seminary, 1845; ordained, Brattleboro, October 10, 1845; married Miss Elizabeth H. Crosby, November 2, 1845; embarked at Boston, November 12, 1845; stationed at Tirumangalam, afterward at Pasumalai, taking charge of the Seminary, 1850, and again at Tirumangalam, 1854; returned to United States, 1883; died of heart failure at West Brattleboro, Vt., November 30, 1891.

people for whom he labored, as well as by his missionary associates, it would have been a joy to him as well as to them could he have lived with them till called from earthly service. But he bowed trustingly to the will of God and spent his last years at West Brattleboro, Vt., the home of his youth, waiting for the Master's call, which came to him suddenly on November 30. He was a saintly man, whom to know was to love. The Rev. John E. Chandler, who went to India the year after Mr. and Mrs. Herrick did, and who was intimately associated with them in the Madura Mission, sends the following tribute to his beloved friend:—

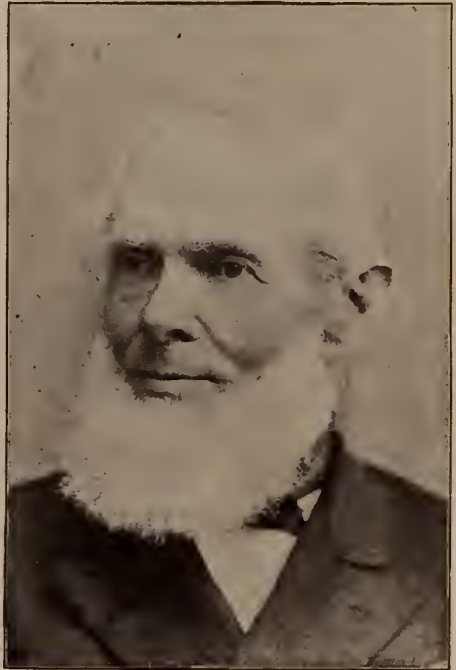
“It was my privilege to labor side by side with Mr. Herrick in the same mission field for more than thirty years, and when declining health compelled him to give up the work and remain in this country his loss was deeply regretted by all his associates, as well as by the natives who knew him. He was held in high esteem by a large circle of acquaintances. He was a man eminent for his piety and godliness, a man of prayer. I remember how impressively he said in one of the last prayer-meetings at which he was present: ‘I sometimes, dear brethren, fear that we do not spend *time enough* in our private devotions and in reading our Bibles.’ He loved to pray and always evinced the deepest sincerity, living as he prayed. He was an affectionate, loving friend. The warm grasp of his hand indicated the feeling of his heart.

“He was exceedingly conscientious in little things, never failing to appreciate and to acknowledge any favor done to him or to any of his family. His carefulness never to wound another's feelings was con-

spicuous. The soft answers were far more frequent than grievous words. I have heard him make humble apologies to a native servant whose feelings he thought he had hurt. He was eminently a just man. To do justly, to love mercy, and to walk humbly with God was his creed and seemed to be the aim of his life.

“He was a successful laborer. A good preacher in the vernacular language, he was fond of itinerating among the people and very persistent in urging the converts to support their own pastors. Self-supporting churches seemed to be his aim as the natural outcome of missionary labor. The first village church that was regularly organized in the Madura Mission was formed in Brother Herrick's field, and our first village pastor was ordained there.

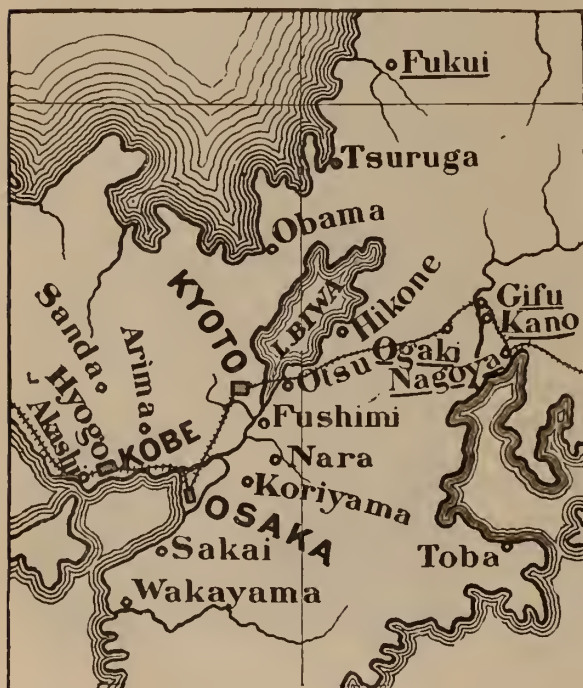
“‘Blessed are the dead that die in the Lord, . . . that they may rest from their labours: and their works do follow them.’”



REV. JAMES HERRICK.

THE EARTHQUAKE IN JAPAN.

SINCE our last number was issued we have received letters and papers giving details of the appalling calamity which occurred in Central Japan on the morning of October 28. Letters from our missionaries at Kōbe, Osaka, and Kyōto report a great shaking of their houses, with the fall of several chimneys and the shattering of walls, but no serious damage occurred either to life or property. The first heavy shock was followed by almost numberless smaller shocks, occurring at intervals through several days, sixty-six having been counted on a single day. The whole experience is spoken of as one exceedingly trying to the nerves, even where no damage was done.



It was in the district about 100 miles north-east of Osaka that the disturbance was central. The towns of Nagoya, Gifu, and Ogaki suffered most severely, while the earthquake extended northward to Fukui, in the province of Echizen. Gifu and Ogaki are towns having from 10,000 to 15,000 inhabitants each. It is reported that of the 4,434 houses in Ogaki 3,556 were completely overthrown and 765 were partly ruined. The fires which followed the earthquake destroyed many of these houses. In this town 741 persons were killed and 520 were

seriously injured. At Gifu one fourth of the town was leveled by the shock. *The Japan Mail* of November 7 gives an approximate estimate of the casualties in the three provinces of Echizen, Mino, in which Ogaki and Gifu are situated, and Owari, of which Nagoya is the principal town, as follows: killed, 3,410; wounded, 4,230; houses wholly destroyed, 42,414; houses partially destroyed, 8,597. A statement received from Dr. Berry, dated November 14, nearly or quite doubles all these numbers. We give above a sketch-map of the section, showing by underscoring the towns which suffered most.

As soon as possible after the disaster the work of relief was begun. Dr. Berry, of Kyōto, organized at once a "Doshisha Relief Corps," consisting of three assistant surgeons, three nurses, and four Doshisha students, President Kozaki, and

Mr. Clark, of Kumamoto, assisting part of the time. A hospital was extemporized at Ogaki, where the wounded were treated as fast as possible. Dr. Berry speaks of the injuries treated as surpassing anything he had ever witnessed, and the scenes in the waiting-yard and in the clinic as simply appalling. The gratitude manifested by the sufferers as well as by all classes of people was most marked. Dr. Berry refers to the case of a woman, eighty-one years of age, who had suffered from her injuries for five days without help, but was easily relieved. Returning two days later Dr. Berry saw her standing aside where she could see him at work, and lifting her hands and bowing her head in prolonged worship. It was a pleasant duty, when this act was observed, to tell her that her worship should be directed not to the human agent but to the Father in heaven who had cared for her.

The government has acted promptly and generously in the matter of relief. Dr. Berry reports that at that date (November 14) the government was giving food to 157,815 people; that this would be continued about ten days longer, and that to every head of a family who had lost everything the sum of \$2.50 would be given to erect a shelter. The rice crop is abundant, and the price of food will not be high. What is chiefly needed is clothing and shelter. A relief committee has been formed among the missionaries, and gifts from various sources are coming to them. It is touching to learn that the Okayama Orphan Asylum has sent its agents over the devastated region to gather up those who have been made orphans by the catastrophe. Gifts are needed with which to purchase clothing for the needy.

One of the most striking incidents that comes to us relates to the scene on the Tokaido Railroad, when the up and down trains were meeting at Gifu. Passengers on the trains were thrown to the floor, and supposed that a collision had occurred, but on looking from the windows they found the station and other houses in ruins, and large cracks in the ground, from two to three feet wide, opening and closing, throwing volcanic mud and ashes in all directions. In several places sections of the railroad sank one or more feet, and it was some days before the road was open for traffic.

This is certainly a great national calamity. Nothing like it has occurred in Japan since it was open to foreigners. So far as we learn no missionaries, except Mr. and Mrs. Van Dyke, of the Protestant Methodist Mission at Nagoya, were injured, and their wounds are not fatal. While we are grateful to God for his preserving care over our missionaries, we should sympathize most deeply with the stricken people who have suffered loss of kindred and property.

"PRAYER SHALL BE MADE FOR HIM CONTINUALLY."

BY REV. THOMAS LAURIE, D.D., PROVIDENCE, R. I.

As Evangelical Christians believe that these words are spoken of Christ, it is strange that so little prominence is given them in practice. If these words mean what they say, we should never forget them when we pray. Perhaps some think that this must surely be a mistranslation, but the same Hebrew words were used

when Abimelech was commanded to restore Sarah to Abraham, adding, "He shall pray for thee." So when Aaron had made the golden calf, Moses writes: "I pray for Aaron." God also said to the three friends of Job: "Go to him, and he shall pray for you." Then it can be no mistranslation.

Some, however, may think that if all things have been created through and unto Christ, then he cannot need our prayers. Still, though God is not served by men's hands as though he needed anything, seeing he himself giveth to all life and breath and all things, yet he commissions Moses to build him a tabernacle, and from Solomon he accepts a temple.

If God stoops also to help our infirmities in prayer, and through us draw sinners to himself, it is not strange that he should allow us also to pray for his Beloved Son. What if the favored three to whom Christ said in Gethsemane, "Abide ye here, and watch with me," had replied, "Thou didst rebuke the seas and it obeyed thee. Lazarus also came forth from the grave at thy call. Why, then, dost thou come to us for sympathy in thy sorrow?" Would that have been a fit return for such great grace? It is infinite condescension that allows us to pray on earth for Him who intercedes for us in heaven, but let us see to it that we appreciate the favor. He who searcheth the deep things of God made no mistake when he inspired these words. He who allowed the Hebrew warrior to ask that the dew should be on the fleece only, and then bore with his request that it alone should remain dry, will never rebuke our sense of unworthiness for so great a privilege.

Some Scriptures seem written on purpose to help us to offer such prayer. One says: "Ask of me, and I will give thee the nations for thy inheritance, and the uttermost parts of the earth for thy possession"; not, I will convert the world, but, I will give it *thee*. Is it not fitting that we, the members of his spiritual body, should remind God that he made this promise to our Head? Another says: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death and made intercession for the transgressors." Is it not beautifully fitting that the transgressors for whom Christ made intercession should pray for him? that those who through him are made sons and daughters of the Lord Almighty should plead this promise in behalf of their Elder Brother? Christ says: "Whatsoever ye shall ask of the Father in my name, that will I do, that the Father may be glorified in the Son"; and what is asking in his name, but praying for the fulfilment of such promises on the ground that we are one with him, as the branch is one with the vine? And how better can we offer such prayer than in his own words: "Glorify thy Son, that the Son may glorify thee; even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life"? This is not merely praying for the heathen or even for the world, but it is praying that Christ may be glorified as the Saviour of men and that God also may be glorified in the salvation of the world through Christ. And if it is said that even so the whole race will not be saved, because at last some will be found on the left hand, the answer is that Christ will save every one who consents to be saved, and, more than even that, he will save every one who is capable of being saved. We need never doubt that he who so loved

them as to give his life for theirs will see to it that that ransom avails to the greatest possible extent; for has he not authority over all flesh for that very purpose? Even God can ask no more than Christ shall accomplish, for does he not give eternal life to as many as God has given him to be saved?

Then no prayer can be more comprehensive than the prayer that Christ may see of the travail of his soul and be satisfied. And what prayer can give better expression to Christian feeling, whether we regard our personal cause for love to Christ or his relations to our race? Is he not the propitiation for the sin of the whole world? Did he not send his disciples to tell of his love to every human being in it? And does not prayer for Christ ask that he may enjoy to the uttermost the joy set before him when he endured the cross? We know how his sinless nature must have shrank from agony, but we do not know the far more exceeding and eternal weight of glory that led him to endure till he could say, "It is finished."

But prayer for Christ brings in the fulness of that glory. Tell me the complete results of his redemption, and I will tell you the blessedness of praying for its coming. This prayer for Christ also unfolds the glory of our union with him. He suffers to bring about that glory, and we pray for its bestowment by the only Being competent to appreciate his worthiness and confer upon him his reward.

Inspiration assures us that this prayer shall be offered continually, and ever since those words were written they have been in process of fulfilment. All through the decline of the Jewish nation, during its long captivity, the heroic struggles of the Maccabees, even down to the birth in Bethlehem, prayer was made continually for his coming, and, after he had come for our redemption, Apostles prayed without ceasing that it might be made known to all nations. Then a remnant, now smaller, now more numerous, took up the prayer, and never once has it been silent before God. Often the closet whence it arose had no door to be shut, for it was a cave in the earth or a den of wild beasts. Still it went up, bringing down the Reformation and subsequent revivals, and still it goes on, more earnest and more general from age to age. The Church may backslide, but "men shall pray for him continually. They shall bless him all the day long" (new revision), until he comes again, no more a man of sorrows doomed to die, but King of kings, to receive a kingdom that cannot be removed but abideth forever.

It is said that "ideas rule the world," but ideas exert their highest power only when embodied in a person. The ideas that led to the war of the Revolution were great, but to us their greatness appears most impressive in George Washington and his compatriots. The poet tells us how

The breaking waves dashed high
On a stern and rockbound coast,
And the woods against a stormy sky
Their giant branches tossed;

but the interest centres in the lines that tell us why

A band of exiles moored their bark
On the wild New England shore.

So in prayer; petition in behalf of a person has more heart to it than that

which asks for a thing, however great, and our interest in prayer for a person grows with his greatness, or his excellence, or the preciousness of his relations to us.

Who, then, can measure the interest called forth by prayer for Christ? Who is greater or better than he? Who sustains such relations to us? Though all others perish, leave us Christ and our hearts are strong. Moreover in all others, however excellent, there is some defect, so that hope of an answer falters or fails entirely; but even to the all-seeing eye Jesus Christ reveals no shadow of a stain. So not only is the way open for unlimited love on our part, but we know that the Father heareth us also always when we approach him in prayer for his Beloved Son.

THE PROTESTANT BUDDHISTS OF JAPAN.

BY REV. M. L. GORDON, D.D., OF KYOTO.

It is a just criticism upon Sir Edwin Arnold's "The Light of Asia" that he puts Christian thoughts in the mind and Christian words in the mouth of a Buddhist. Unfortunately this practice is not confined to poets. Travelers, editors, theologians, and missionaries even, constantly speak of the ethnic religions in Christian terms. To a certain degree this is unavoidable. Religion to us is Christian, and we are forced to use Christian terminology in describing other religions and the experiences and beliefs of their devotees. But when some slight similarity to Christianity is seized upon and made a peg upon which to hang a whole system of theology, we naturally hesitate before giving our approval. When, for example, we read of "Reformed Buddhists" in China or "Protestant Buddhists" in Japan, or that the latter are "reducing Buddhism to pure theism, such as is taught in the Old Testament," and hold to "the old Christian doctrine of justification by faith," we are impelled to ask: "Are we dealing with genuine Buddhistic ideas or only with Christian ideas which are fancied to belong to Buddhism?"

To get at the true beliefs and teachings of these so-called Protestant Buddhists we need to remember that Sakyamuni, the founder of Buddhism, was both an atheist and a materialist. He recognized neither the existence of God nor gods, nor of anything imperishable in the nature of man. Prayer is useless; the future a blank; extinction of one's own desires by *self-exertion* is the *summum bonum*.

This teaching could not for any length of time satisfy the masses. As early as the beginning of the Christian era there was a wonderful development of this original Buddhism. Shut off by the teaching of their master from belief in a Creator and Preserver of the universe, the humanity within them, which in every age and clime cries out, "Show us the Father!" *imagined* an unlimited number of universes, each one presided over by a *buddha* to whom infinite attributes were given. Under these buddha were myriads of *bodhisattva*, who were messengers of light and mercy to men and other sentient beings. The different sects gave prominence to different buddha and their universes, but Amitabha, or Amida,

and his Western Paradise, of which the splendors of the setting sun were looked upon as the image and reflection, have long been distinguished by their popularity in Tibet, China, Japan, and other countries of Central Asia. In this Western Paradise are crystal lakes which wash shores of golden sands, from which staircases of gold, silver, beryl, etc., lead up to terraces where precious-gem trees gave protection and refreshment to the happy dwellers. Entrance to this "Pure Land" is obtained, not by self-exertion, but by repeating the formula, "*Namu Amida Buddha* (Save Amitabha Buddha)." This is what is sometimes spoken of as the "Reformed Buddhism" of China, because it substitutes for self-exertion, "Salvation by the power of another."

In Japan, however, the development has been carried a step further. The disciples of this "Pure Land" school were not worshippers of Amida exclusively. Furthermore they had the idea that the oftener they cried "*Namu Amida Butsu*," the surer they were of being reborn into the "Pure Land," and so devout priests and people spent much time—as they do to this day—simply in its repetition. In the thirteenth century of our era a new sect was founded by Shinran Shōnin, who taught that Amida alone should be worshiped, and that calling upon him in sincerity even once was enough to secure rebirth (at the end of this life) into the Western Paradise. The following statement, prepared by Priest Akamatsu, of Kyōto, a gentleman who has studied in Oxford and Edinburgh, may be accepted as authoritative:—

"Buddhism teaches that all things, both abstract and concrete, are produced and destroyed by certain causes and combination of circumstances; and that the state of our present life has its cause in what we have done in our previous existence up to the present; and our present actions will become the causes of our state of existence in the future life. As our doings are good or bad and of different degrees of excellence or evil, so these produce different effects, having many degrees of suffering or happiness. All men and other sentient beings have an interminable existence, dying in one form and being reborn in another; so that if men wish to escape from a miserable state of transmigration they must cut off the causes, which are the passions, such, for example, as covetousness, anger, etc.

"The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of 'extinction of passion.' This doctrine is the cause of salvation, and salvation is the effect of this doctrine. This salvation we call Nirvāna, which means eternal happiness, and is the state of Buddha. It is, however, very difficult to cut off all the passions, but Buddhism professes to teach many ways of obtaining this object. Nāgārdjuna, the Indian saint, said that in Buddhism there are many ways, easy and difficult, as in worldly ways, some painful like a mountainous journey, others pleasant like sailing on the sea. These ways may be classed in two divisions, one being called 'self-power,' or help through self, and the other called 'the power of others,' or help through another.

"Our sect, called 'Shinshiu,' literally meaning 'True doctrine,' which was founded by Shinran Shōnin, teaches the doctrine of 'help from another.' Now what is the 'power of another'? It is the great power of Amida Buddha. Amida means 'boundless,' and we believe that the life and light of Buddha are both perfect; also, that other Buddhas obtained their state of Buddhahood by the help of Amida Buddha, therefore Amida Buddha is called the chief of the Buddhas. Amida Buddha always exercises his boundless mercy upon all creatures, and shows a great desire to help and

influence all people who rely on him to complete all merits and be reborn into Paradise (Nirvāna).

“Our sect pays no attention to the other Buddhas, and putting faith only in the great desire of Amida Buddha, expect to escape from this miserable world and to enter into Paradise in the next life. From the time of putting faith in the saving desire of Buddha, we do not need any power of self-help, but need only keep his mercy in heart and invoke his name in order to remember him. These doings we call ‘Thanks-giving for salvation.’ In our sect we make no difference between priest and layman, as concerns their way of obtaining salvation, the only difference being in their profession or business; and consequently the priest is allowed to marry and eat flesh, which is prohibited to the members of other Buddhist sects.

“Again, our sect forbids all prayers and supplications for happiness in the present life, to any of the Buddhas, even to Amida Buddha, because the events of the present life cannot be altered by the power of others; it teaches the followers of the sect to do their moral duty; loving each other, keeping order and the laws of the government. We have many writings stating the principles inculcated by our sect, but I give only the translation of the following creed, which was written by Rennyō Shōnin, who was the chief priest of the eighth generation from the founder.

“‘Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amida Buddha with the whole heart for our salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in Amida Buddha our salvation is settled. From that moment invocation of his name is observed to express gratitude and thankfulness for Buddha’s mercy; moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life.’”

Comparing this with Christianity we note that the salvation spoken of is salvation from misery rather than from sin; that it cannot be called justification, because Amida is not a ruler or judge of men; that sin, repentance, and righteousness are not mentioned at all.

There is no doubt but that we see in this form of Buddhism the human heart in its strong sense of need breaking away from the unsatisfying teachings of Sakyamuni; there is no doubt but that to many ignorant people in the Orient Amida stands in the place of the Father of Spirits;—but when we see that he is not a Creator or a Preserver; that “the events of the present life cannot be altered” by his power; that he is supposed to have become what he is by his own exertions; that he is not the judge or justifier or righteous ruler of men, his salvation being “escape from this miserable world” and rebirth into the Western Paradise in the next life, we feel that we are not in the company of Isaiah or Paul or Jesus of Nazareth.

The sect is one of the most popular in Japan and flourishes especially among the unlearned. Japanese scholars, who are prone to exalt morality at the expense of all religion, speak very disparagingly of this as immoral in its tendencies. It is asserted that a larger proportion of this sect are found among the criminal classes than from any other sect, though the large number of its adherents relatively to other sects makes the fact— if it be a fact— less significant than it at first seems. By a recent census its temples numbered 19,208, and its priests 24,395.

Letters from the Missions.

Zulu Mission.

INFORMATION has been received, though the details are wholly wanting, of a revival at Umvoti, Mr. Goodenough's station, where Mr. Russell and Mr. Wilcox had been aiding in a series of evangelistic meetings. It is said that over 100 persons have expressed a desire to begin the Christian life and that there is a marked awakening among the Christians. Mr. Harris reports that a number of persons at Umtwalume are desiring to connect themselves with the church. Progress is also noted at Ifafa and Amahlongwa. Mr. Harris expresses the hope that a church may before long be organized at Idududu. Mr. and Mrs. Dorward are now alone at Umsunduzi, Mr. Tyler's old station, and they find their work very attractive. Mr. Dorward writes:—

"I enjoy preaching to these people here as I think I never enjoyed preaching in America. For one thing, they are attentive listeners. I feel that I have their ears. They manifest interest, and some truth, we may be sure, will be caught and held. Often they will speak of something that was in a sermon a week or more after it was uttered. Then they are so ignorant—so very needy—and some seem to be really hungering and thirsting for the bread and water of life—consciously hungry and thirsty. I see that in the eager faces that lean forward to listen while I speak. That is inspiration enough for any one. To me there is something lovable about the people in spite of their dark skin and darker ways. There is something very attractive about the Christian native, especially of the riper sort.

"Many of the people here come a long way to church, and I find it has been the custom to have the Sunday services one after the other with only a brief interval between each, say fifteen or twenty minutes. First comes Sabbath-school, then preaching service, then a service conducted by

one of the people. At this last service they usually take the subject of the sermon they have just heard and talk about it a while. Then after a hymn and a few prayers, they go to their homes. I like very much that way of talking over the sermon. The singing in church distresses us somewhat, it is often so discordant, but we hope to cure that in time, with a little instruction. An organ is much needed."

East Central African Mission.

FROM KAMBINI.

MR. AND MRS. OUSLEY reached Kambini, September 26, Messrs. Wilcox and Thompson going on by the same steamer to look for a site for a new station of the mission in northern Gazaland. In a letter from Miss Jones, of Kambini, she says:

"We have had a good school during the whole term, with forty-eight enrolled scholars, thirty-four of them living in the 'Home.' Twenty-eight of these were here nearly all the term. So you can only imagine how busy I was kept in managing, clothing, and boarding so many children. But I could not turn any away when they came and asked to stay here to study. There were ten girls among the number. Every child had just a little more than nature's dress on, and my hands grew tired trying to provide clothing for so many. But it was a great pleasure to feel that the good Lord placed so many children in my hands to be taught of Him and of His love to all the children of men.

"I have had splendid health all the while, and I have not lost a single hour from my work on account of illness since Mr. and Mrs. Ousley left for America. It is such a comfort to teach these children! They have been very kind to each other and obedient to the rules and regulations of the 'Kambini Home.'

"Twenty-one of the boarders remain here during the vacation. As they did

not wish to go home, I would not compel them. They do the same amount of work, and then play. I took the girls' house for a dining-room for all. The children and I built a shed to cook under, and put the girls in my kitchen to sleep. I am anxiously looking forward to the time when we shall have a boarding school here. We have the children, and now we want a building for them. May we not have it before the close of 1892?

"My Zulu assistants have given me valuable aid during the term. I do not know what I would have done without them, for we have all been quite busy.

"The young Christians who were baptized by Mr. Wilcox are walking in the right direction and are earnestly trying to trust the Lord. We have organized a Y. P. S. C. E. and a Temperance Society combined, with the name of 'Band of Hope of Kambini.' We hold a service every Sabbath afternoon. We take the pledge and wear a badge of blue and white ribbons. We have also a sunrise prayer-meeting Sabbath mornings, which all are invited to attend, but it is not compulsory. It is well attended, almost every one being in his or her place at the appointed hour. We begin early and close soon after sunrise. There is also a noon service on the Sabbath, quite well attended by the people. I try to speak to them as well as I can. There is an earnest Christian spirit among the young people, and several have risen for prayers lately. They are beginning to select some one of their own number to lead the Endeavor meetings. But I am always present to direct them."

West Central African Mission.

FROM BAILUNDU.

A MAIL reached Boston from this mission December 1. We are sorry to report that on account of protracted ill-health Mr. Cotton, who seems unable to endure the high altitude of the stations of the mission, is obliged to plan to leave for America. The work at Bailundu is in prosperous condition. Mr. Woodside

finds that the native young men are making much progress in the art of building, and are now able to relieve the missionaries from much burdensome work. Smallpox had been prevailing at Bailundu, and the work of vaccinating not only members of the mission but the natives has been going on. Mr. Stover writes:—

"Mrs. Stover took some virus and went to the village a day or two ago and vaccinated about thirty children. The smallpox is all about us, but has not appeared at Chilume as yet. Substantially all of the adults have had it, and all children over ten years of age. So we hope by vaccinating all under that age to escape the scourge here. Nearly all of the men and boys of the village are gone, and many of our own lads have been absent, but still my smallest congregation on Sabbath morning has numbered over sixty. The village work has been broken up more or less, however.

"One boy has just come here from the group of villages to which Moses and Joseph are going, who says he has come to learn to read, which means that he is interested in the truth which he has heard. And he is staying on in spite of the fact that we have not much work to give him just now. Two other boys have come from Nunda's village, about fifteen miles distant, making nine in all from the same family. Nunda's elder brother (cousin) complains that there are only two boys left in their family at home. Nunda said in reply, 'I would not care if the whole village came here and built.' These last two boys have been called home once, but they ran away and came back again. Nunda's uncle called here one Sunday, as he was passing, and Nunda entertained him by telling him Bible stories and showing him pictures. His uncle asked if those were the words they were taught in school (church). Nunda told him yes, and invited him to the afternoon service. He said, 'May be if I go in I shall get caught too, like the rest of you.' Upon being assured that he would be perfectly free to come out when he chose, he ventured in and

stayed through the service, and expressed himself as highly pleased by what he heard, but, like many others, thought he was too old to begin to live up to the truth."

FROM CHISAMBA.

We reported last month that Mr. and Mrs. Lee reached Chisamba August 20. Their journey from the coast inland was very comfortable. Mr. Lee writes:—

"From Bailundu to Chisamba took up a week, traveling by easy stages. We had several African thunderstorms during that time, but being well equipped for such emergencies, did not suffer from them, terrific though they were. Our arrival at Chisamba was a real ovation, by Mr. Currie, his boys, and Chisambites, and as we were both in the best of health and spirits we much enjoyed it. It made us feel that not only were we glad to have arrived safely at our African home, but also that our arrival was hailed with delight by all interested. I should have said that in addition to taking a good supply of wholesome food from Benguella, we were unusually fortunate in being able to buy plenty of chickens, eggs, sweet potatoes, and bananas on the road. At Ocipeta the chief presented us, on our visiting his *ombala* (head village), with a fine goat, so that ourselves and men might have a feast of fresh meat.

"I wish I could give you some idea of the changes wrought in this station during my absence, but to do justice to that subject will require another letter. All I can now say is that, though I expected great improvement and progress and had heard reports of much that had been done, I had no idea that I should find such grand signs of thorough progress as I have witnessed. I could not have believed it possible for one man to have accomplished what Mr. Currie has succeeded in doing. If our friends at home could only see with their own eyes the progress made in building, draining, gardening, in the school and evangelistic work, and in the large medical work, their hearts would go up to God in joyful praise and thankfulness, their appreciation of Mr. Currie would be

greatly increased, and their purse-strings opened widely for the assisting of this glorious work."

European Turkey Mission.

OUT-STATIONS OF PHILIPPOPOLIS.

MR. LOCKE, of Philippopolis, reports a visit he had made with his wife at some nine or ten places, having been gone from his station a little over three weeks. Under date of November 4, he says:—

"We spent our first Sabbath in Has-kano, where we have now a licensed preacher. The work seems to be prospering; the church, which numbered twenty-five at its organization, two or three years ago, now numbering forty-five. The church building has become too small, and had just been enlarged by pushing out an end, so as now to accommodate 150 to 180. The cost of enlargement has been borne by the friends themselves. We next crossed the river Maritsa and spent two nights in Merichleri. Here a parsonage has been erected and partly finished. It is to serve for the preacher, having a room for a teacher or Bible-woman, and a room which we missionaries can feel free to occupy when we visit the place. The new parsonage may serve as a model for other buildings. It has already been copied by one man in the village, who has put a board floor into his house.

"Our second Sabbath was spent in Yamboul, having an audience of 150. We spent four or five days here, going for a day and two nights out to the village of Kayaluderi. We then went to Sliven, where we spent our third Sabbath, and thence returned home via Yeni, Zagora, Eski Zagora, and Kosanluk. Several of the places had never been visited by Mrs. Locke.

"It was a busy time for the men, whom I found mostly at their shops, or in meeting tent. My wife had opportunity to visit some eighty homes. We were well received and entertained, and had abundant opportunity to see how the gospel opens

the hearts and homes of people. We saw in one or more places a plenty of cold shoulders because we are what we are.

"I saw once more how strong are the influences of a Christian education and home training. I saw it in the sad lapse of some who had been in our school for from nine to eleven years, who on going home had married, left off their Protestantism, and assumed their former place and position as orthodox or nothingarians, and so seemed to be not only lost, but silent (if such a thing were possible) opposers of the work. To fall in with the popular current is one thing, but to 'be rooted and grounded,' that is quite another. It seems marvelous how one can live and apparently stand like a rock for years; be an active, aggressive worker in Christian service, and then go and marry a man of the world, cut one's self off from one's former course of life, and so live! It seems like a living death."

Western Turkey Mission.

THE GREEK CHURCH AT MANISA.

MR. McNAUGHTON gives an account of the dedication, on October 18, of the new church edifice at Manisa, erected by the Greek Alliance. Of this building Mr. McNaughton says:—

"The old mission property, at Manisa, was divided last year to more conveniently meet the needs of both Greeks and Armenians. Since the change was effected we have had harmony and peace and a fair degree of coöperation. At the time of the division the Greek Alliance promised to build a chapel, and nobly have they fulfilled their promise. Without even the inspiring presence and counsel of Dr. Constantine, who was then lying ill, the pastor and brethren went to work in the most commendable way, and built an exceedingly pretty little church.

"From an architectural standpoint it is simple, being a rectangular building. Its dimensions are 50 by 30 feet. The whole edifice and surroundings present an

appearance of simplicity, comfort, beauty, and exquisite taste.

"The pastor and brethren deserve the greatest credit for the work they have so well accomplished. It was a work of sacrifice and love. Almost all the work was done by the brethren, among whom are some first-class tradesmen. By doing the work themselves they were able to economize and by laboring fourteen and sixteen hours a day they rapidly pushed on the work to completion. They have given nobly of their means, yet have made provision for friends to participate in the privilege of having some part in the erection of so useful and needful a building. A debt of a few hundred dollars rests on the church, and any gifts toward the liquidating of this debt will be most gratefully received. This debt is especially felt on account of their recent irreparable loss in the death of Dr. Constantine, who, had he lived, would doubtless have found means of clearing away the debt."

At the dedication of the church, held on Sunday, the seating capacity of the church was taxed to the utmost. Mr. Brooks, of Constantinople, who years ago had labored long in Manisa, gave the principal dedicatory address, followed by others, including some native Greeks. The Lord's Supper, which was observed at the twilight hour, closed what Mr. McNaughton describes as "an exceedingly profitable and pleasant day that none of us shall ever forget." Mr. McNaughton refers to the severe blow which has befallen the Greek Alliance in the death of Dr. Constantine. It is hard to see how his place can be filled. X

Madura Mission.

WANT. — A NEW SECTION EXPLORED.

MR. HAZEN, of Mana-Madura, sends an interesting account of what has been done in his district by catechists and teachers, and of the pressure that is upon them on account of the high prices of food. Since his letter was written, as we learn from other sources, abundant rain

has fallen throughout the Madura district, and though high prices still prevail, there is no fear of a famine. Mr. Hazen says:

“Our catechists and teachers are having a hard time to live on account of the high prices of grain. Many are in debt and are appealing to us for help.

“In some parts of India rain has fallen, but in Madura district only a few showers — in Mana-Madura absolutely none, so that the land everywhere looks as if it had been burned over. Wherever I go my eye is met by immense stretches of sand. Many wells are dry, so that whole villages have to go one and two miles daily for water.

“As the people have no work and consequently are idle in their villages, we have found it a splendid time for itinerary work. All have plenty of time to hear, and they listen well. We have done more itinerary work than in any previous year. I have been able to do lately what I have long desired, namely, to explore the vast unoccupied territory north of Mana-Madura and east of Melur. The catechists of both stations met at a central point and we had a grand time, putting in fourteen days of hard work. We found the whole territory forty miles east from our station and forty miles north from the other (the two being twenty-seven miles apart) thickly dotted with villages everywhere, some of them with five, ten, fifteen, and twenty thousand inhabitants, and yet not a single catechist or teacher in the whole region. It made my heart ache to think of such destitution. I have called for volunteers to go and occupy the land. As yet only one has responded.

“The work is attended with some difficulties. In the first place, it is far away from all Christians. It is a lonely place for a Christian to live in. In times of sickness he gets no help from the heathen. In the second place, the people are rich and bigoted and do not take kindly to the gospel. As in our Saviour's time, so now, to the *poor* is the gospel especially welcome.

“In occupying such destitute regions wise, discreet, hard-working, godly men

are needed. We need men full of faith and the Holy Ghost, who have a passion for souls; but such are as rare here as at home. Oh, for more consecration, more faith, and more wrestling prayer!”

North China Mission.

THE TUNG-CHO SCHOOL.

DR. SHEFFIELD, who has just returned to China, wrote October 1:—

“I reached Tung-cho on Friday evening, and found over fifty students already arrived, ready to enter school the following Monday. I had to begin at once to make provision for them. I have been obliged to enlarge the schoolroom to give greater seating capacity, and also the dining-room. The theological rooms are brought into use for the winter, as we are not to have a class the present year. If I had been on the ground, I should have urged the brethren at the different stations to trim very closely in sending up boys to the school, on account of our very limited accommodations, but it is important to have material to work upon if we contemplate enlarging the school. The most of the boys and young men are of good promise. The advanced class consists of six pupils. Mr. Goodrich teaches them in evidences of Christianity and in trigonometry. I have one class in mental philosophy and another in international law. These young men will be pretty well fitted for the Theological School the coming year.”

OUT-STATIONS OF PAO-TING-FU.

Miss Morrill wrote from Pao-ting-fu, September 14:—

“Some of my most interesting work this summer has been in the court of one of our church members. Mrs. Li is not at all quick to learn, but she has a warm heart for the truth and is a growing Christian. She feels very anxious to do something for the children around her, for she can get neither them nor their mothers to come regularly to meeting. So she has bought a copy of the Catechism, which she can read herself, and a copy of the

Christian 'Three Character Classic,' in which she can read a few of the characters, and tries to teach those children a sentence or two. She is so eager to learn the last-named book herself that she will stop after meeting and get some of the schoolgirls to help her, if the rest of us are busy."

Miss Morrill reports a trip made to Nang-tu, about thirty miles from Pao-ting-fu, which she regards as one of the most promising of their out-stations. The helper's wife was doing a good work and the people were eager to hear. Miss Morrill says:—

"On this trip I visited five villages and was received by nine families. They were all on hospitable thoughts and would have feasted me on Chinese fare had I not pleaded the dangers of indigestion. In two places I could not escape, because the meal was already prepared for us. Their interest in the truth seemed to be genuine from the fact that in this their busiest season they would take time to entertain us.

"One of the pitiful things which confronts the missionary everywhere is the old people. We met some women who could not understand a connected sentence which the Bible-woman or myself said. The daughter in one household said, 'We understand, and are glad to hear, but it has come too late for my mother to understand.' Every season that goes by without bringing the hoped-for increase in our ranks increases the number of those whose ears are deaf, by reason of physical infirmities or indifference, to the gospel call. When we came away we wanted to leave some money with the old man who entertained us. He was very reluctant to take it, saying, 'If you trouble your hearts to come and teach us, the least we can do is to entertain you.' Finally he accepted it, but only to put it in the contribution box. They are saving their money, hoping to build or rent a small building expressly for worship. The Girls' School falls to me this year, as Mrs. Merritt's family cares are greatly increased by the little newcomer. I enjoy my ten little folks more than I can say. I think

quite as much of them as I did of my American children. The Boys' School still come to me twice a week. Of course when there are more gentlemen in the station the boys will fall to one of them."

Shansi Mission.

OFFICIAL RECOGNITION.

MR. THOMPSON, of Tai-ku, sends an interesting account of a visit from the district magistrate:—

"It is said to be an ill wind that blows nobody any good, and we have just had a new evidence that the saying is true.

"Owing to the troubles in the south of China the emperor has issued a proclamation for the protection of missionaries, and government officials have been warned to see that the proclamation is rigidly observed. We were accordingly notified that the magistrate of this district intended to make us an official visit on September 8, at five o'clock A.M., but as His Honor went first to the Confucian temple to worship, it proved to be eight o'clock A.M. before he reached our compound. Mr. Goldsbury and I and our noble Chinese Christian friend, Mr. Liu, who seems to have come to the kingdom for such a time as this, met the magistrate outside the great gate and escorted him to the reception-room. On taking his seat he informed us that he had come in compliance with the imperial proclamation and in order to assure us of his protection in the prosecution of our missionary duties.

"We gave him Mr. Clapp's card, and informed him that Mr. Clapp was waiting at the coast to accompany Mr. and Mrs. Williams into Shansi. The visit lasted about a half-hour, and it must be regarded as the most propitious event that has happened to us, as it gives the mission such official recognition as we have hitherto lacked. This puts us in a new and better light before the law-abiding people among whom we reside. We had nothing to fear before, but we are grateful that our legal standing has been thus publicly recognized. According to the

democratic custom which obtains in China the people thronged the court during the visit, and an immense crowd remained outside on the street, where they waited until they saw His Honor reënter his chair and take his departure.

"The magistrate is about thirty years of age. He has an honest face, and is a fine example of a Chinese gentleman. Mr. Liu, of his own accord, explained to him that this was a Protestant church, and pointed out a few of the essential differences between the two bodies. He said he did so because the Roman Catholic Church is looked upon as a political organization, and he considered it important that the magistrate should understand that Protestants are free from foreign control. Mr. Liu also explained to him that we had rented a place at Jên Ts'un and asked him to rebuke a few persons there who had been trying to stir up opposition. His Honor promised to do so. It means a good deal in China to have the active protection of a man who governs a population of perhaps 1,000,000 people."

Dr. Atwood, of Fen-chow-fu, reports the progress in the building for a dispensary and for other medical purposes, and adds:—

"The work of preaching has not been neglected. On Sunday we have held meetings in the court out-of-doors, the women and children sitting inside the house. In this way 150 persons have heard the gospel at a time. Mr. Liu was with us a month and preached the truth with great earnestness and has produced a good impression. He also preached at the summer resort one Sunday to over 200 people, who seemed much pleased with his preaching. The majority no doubt came from curiosity, still they listened attentively.

"It is through this Mr. Liu's influence that Mr. Thompson has rented premises at the village of Jên Ts'un. This is a very prosperous region of country into which providence seems to have been leading us."

Japan Mission.

A BIBLE-WOMAN'S WORK.

WE give here some letters written prior to the earthquake, reference to which is made on another page. Dr. Learned writes that the number of students in the Doshisha, on October 27, was 536, in the following Departments: Preparatory, 168; Collegiate, 243; Theological, 84; Scientific, 29; Economics and Politics, 12. This is a most encouraging statement. Mr. Cary writes from Osaka:—

"There is nothing specially new to report about the condition of the work in Osaka. In the main it is apparently in a good condition. Those who were led away by the Plymouth Brethren show no signs of returning. They are very active in trying to get others to leave the churches; but I do not learn of their doing much mischief yet.

"The work at Kōriyama was for a long time in a discouraging condition. As I have before written, the town is far from prosperous, the young people leaving and coming to the city. Several of the church members removed, while others died. There was a debt of about eighty yen upon the church building, and the people had become so discouraged that they even talked of selling the property, paying the debt, and renting a small house for their meetings. At the beginning of the summer a student from the Bible-women's School in Kōbe went there. She had received invitations to much pleasanter fields, but having spent the former summer in Kōriyama and knowing the needs of the place, she felt it her duty to go there. After much prayer for divine guidance she proposed to the women who were under her instruction that they make a beginning toward the payment of the debt. They thought that in their poverty little could be done; but by practice of various forms of self-denial they found themselves able to gather a sum far beyond what had at first seemed possible. The zeal of the women made it impossible for the men to remain inac-

tive; and so the debt was paid off. This gave courage to think that more could be done. Though they had before thought it impossible to raise the sum that was necessary in order for them to have an evangelist, the money was now pledged, and a graduate of the last class of the Kyōto Theological School commenced work in July. I spent last Sunday in Kōriyama, and one man and five women were baptized. We hope that the evangelist will be able to keep up the work so favorably begun. If he has anything like the devotion and zeal of the Bible-woman, we may hope that, through divine blessing, the little church will continue to grow, notwithstanding the obstacles with which it must contend."

THE PROVINCES OF TANGO AND TAMBA.

Mr. Albrecht, writing October 26, of a tour he had made in these two provinces, says:—

"It was a most pleasant trip in every respect—beautiful weather, magnificent scenery, and rich spiritual blessings: but it was by no means a pleasure trip, fourteen sermons and public addresses being crowded into these ten days, besides consultations, etc., with the evangelists. I visited our stations in Kameoka, Fukuchiyama, Sonobe, and Ayabe, which all are parts of our Tamba church; also, our churches in Miyazu and Mineyama and our out-station in Maizuru, in the province of Tango. Everywhere I found earnest spiritual life and activity. In Miyazu, where Mr. Takenouchi began work about a year ago, and where Dr. Gordon, this last spring, baptized twenty-five converts, I had the privilege of baptizing thirteen adult converts and two children of about seven years of age. Among these thirteen, eight were women, led to Christ by Miss Hoshino, our woman evangelist there. This is her first field of labor, but she has shown most praiseworthy zeal and wisdom in her work. These women evangelists are treasures for our work, and we can only wish we had one in every church and out-station.

"Among the men baptized in Miyazu

was one who, together with his wife, had, until the beginning of the year, kept a disreputable house, but who now earns an honest living as overseer of a troop of prisoners, while his wife, who received baptism last spring, aids him by doing needlework. Their daughter of about eighteen, and their little girl of seven, likewise received baptism, and the whole family are happy in their new life, to which the Divine Redeemer called them. On one evening we had a lecture meeting at the summer villa of a leading physician, to which admission was by tickets, and which was attended by about 150 people of the upper classes.

"In Mineyama I welcomed five adults, all women, into the church of Christ, by administering to them the sacrament of baptism and of the Lord's Supper. Seven children were also brought by their believing parents, and were dedicated to the Lord in baptism.

"In Miyazu, where we began work this summer, we held two theatre meetings, three Japanese and myself each time being the speakers. On the afternoon of the 21st I baptized the first converts from among the people of this city, five men and two women, and administered the first sacraments ever administered in that town. Here also a woman evangelist would find a large field of labor. The city has recently risen in importance, being selected by the government as the station for a naval yard on the west coast of the main island. Although smaller than Miyazu, it is far in advance, both in trade and in educational matters, having 1,000 children in its schools, of whom 200 are in the kindergarten.

"In Ayabe eight converts were baptized, among whom five were women. These are largely the fruit of the summer's work of a pupil of the Kōbe Training School.

"Next Sabbath, November 1, I am to be in Schushi, in Tamba, where three converts are awaiting baptism, making a total of thirty-six. To these we can add the eleven who were baptized in Fukuchiyama the last Sunday in August, and the five

converts who united with the church in Kameoka on the first Sunday in September, and we can thus rejoice in fifty-two conversions since the beginning of the summer in these two provinces alone. Here in the city our Shijō (Fourth Street) Church has manfully risen up, determined to free itself from a long-standing debt, and the prospects are that they will succeed. In our out-stations in the south part of the province we have garnered in the firstfruits of the sowing begun last year."

OKAYAMA AND OUT-STATIONS.

Mr. Pettee, writing from Okayama, the 24th of September, says:—

"There were four additions to this church last Sabbath, one a member of our Boys' School, one a medical student, one a lawyer, and one a politician. The schools are small but full of an excellent spirit. The Orphan Asylum is always full, and now is running over. Superintendent Ishii says they are too crowded for comfort and good morals, and must have a few new cottages. It is proposed to put up buildings accommodating twenty children each—as fast as extra gifts are received. Each cottage will cost about \$70. Enough money for at least two has already been raised in Japan. The various industries are all prosperous. A nicely furnished barber's shop is the latest addition. An American who had just arrived in the country patronized the establishment and nearly went into convulsions laughing over the barber's attempt to shave the inside of his ears."

"Out-station work, so far as heard from, is fairly prosperous. In one town the leading Christian died last spring and the little band of believers had become thoroughly demoralized. They even closed their chapel and took down their signboard. We sent a Doshisha student to work there during the summer. Christian students returning from the capital drank wine and were careless about the observance of the Sabbath. They reported this as the way that was done in Tōkyō. Thus the burden of the young evangelist was made all the heavier. He worked quietly and faithfully, rousing

the Christians to new life and hope, secured a pledge that there should be no more wine-drinking, hung out the old sign once more, and secured a few new attendants. He assures me that, if work can be continued there, a number of inquirers will appear forthwith. Quite a similar work in two other towns, one of which is notoriously an immoral place. Opportunities for fruitful work, both in the city and country, are countless, but where are the reapers?"

Mr. S. S. White, under date of October 24, reports a meeting he had attended with Mr. Pettee at Takahashi:—

"The meeting began with a sermon, followed by the communion service. In the afternoon of the same day there was speaking by one of the orphans from Mr. Ishii's asylum, and also by a member of the Boys' School, for a delegation of about thirty from the former, and ten from the latter, went over to the celebration. They walked the entire distance, leaving here about 2 A.M. Monday, and arriving there about 5 P.M. They created quite a sensation there, as they march lately somewhat after the manner of the Salvation Army, headed by six trumpeters, and carrying three flags, black, red, and white, which signify, respectively, sin, salvation, and purity, I believe.

"Thursday evening they conducted meetings there, remaining over for that purpose by special request, though the regular meeting closed Wednesday night. The boys from our school did good work in speaking upon Christianity in eight places in the city.

"One gains much encouragement from attending such a meeting, even if every thing that is said is not understood, for you cannot be present upon such an occasion without feeling that Christianity is making progress and daily becoming more of a power in Japan."

Mexican Mission.

LAS CUEVAS.

MR. CASE, writing November 3, speaks of the new chapel at Las Cuevas which is

approaching completion, so that services have already been held in the building. He says:—

“Although some conveniences and improvements, such as two or three humble chandeliers, a pulpit, a civilized board floor instead of beaten earth, are still lacking, the church at dedication will possess a respectable tower, which we did not at first expect to add this year, and will have cost not less than \$1,300. The native brethren have taken hold of the enterprise in quite a remarkable way, especially considering their poverty. The work was carried forward last spring as far as the means then in hand would allow, and in the anticipation of a usual harvest some funds belonging to the Parral church, amounting to nearly \$300, were borrowed; the heads of families of the Cuevas church all pledging to contribute one tenth of the proceeds of this year's crop, thus paying off at once the debt. But the crops have proved an almost complete failure. No season so sterile has been known here since the ‘famine year,’ 1851. Instead of having corn and beans to sell as usual, our Las Cuevas farmers will mostly be obliged to buy, and at prices double and even fourfold what are customary. The situation is rather desperate; yet our people, those who are able to secure the seed, are hard at work sowing wheat, and are quite cheerful in the hope that next year will be a plenteous one. They are, however, disappointed that they are unable to return the borrowed money this fall, as expected. Not a dollar's help has ever been solicited by them or for them, although several missionaries and one Parral company have given aid; but I am sure that a little help coming just at this time would be gratefully received, and tend much to encourage those who have shown considerable pluck.

“Mainly through Miss Prescott's efforts, a mission day-school was last Au-

gust established in Las Cuevas. Miss Prescott placed one of her advanced pupils in charge, and the school is now progressing finely, numbering about forty scholars. This station has no appropriation for the school this year, but the Las Cuevas people hoped to be able to help materially, and Miss Prescott felt that the matter was so important that she determined, if necessary, to pay a portion of the teacher's salary herself.”

HOPEFUL OUTLOOK AT FUERTE.

Mr. Bissell reports in regard to recent work within the district of which he has charge as follows:

“During the last week in July I took another trip down to our port, Agiabampo. The same kind reception was found all along, as in former journeys. Some \$5 worth of Bibles and Testaments were sold. The next week I went to a ranch some twelve miles away. The heat had now become excessive and the rains liable to occur with violence at any time. I therefore suspended the journeying for a time. July was our hottest month this year, but June, August, and September continued at nearly the same temperatures. It is at length sensibly cooler. Am now slowly making a canvass of the town with a fine display of books, Bibles, Testaments, portions, tracts, etc., in a handcase which is well adapted to the purpose. A very general willingness is shown to examine the display and at least hear something of the invitation. Sales are not infrequent. A sale of tracts has been effected that is quite different from all our former experience.

“Sabbath hearers just about as when I last wrote you. Friends from the ranches and pueblos that have been visited occasionally drop in. In a little while I expect to resume the frequent touring.”

Notes from the Wide Field.

INDIA.

ROMAN CATHOLIC PROCESSION. — In the *Annals of the Propagation of the Faith* for September we find an account, given by the Roman Catholic priest at Pillavadandey, of the services which he holds with his people. It is not a little surprising that such a statement should be published by the Romanists themselves. Such scenes as are described are, doubtless, in exact accordance with Hindu taste, but they are hardly a step removed from paganism. The car of the image of the Virgin Mary is practically to the worshipers the same as the cars of their pagan deities. Here is the priest's account: "At the evening processions, the church is filled as on holidays. Truth to tell, our processions have a somewhat wild character, and I dare say you would be astonished if you heard the cries uttered by my Indians and saw how they dance and gesticulate before the car of the Virgin Mary. Each nation has its own way of honoring God. Did not David dance before the Ark of the Covenant? The instrumental band opens the march, half a score of black-skinned individuals belaboring with all their might the poor, battered instruments. We have an old tambour, a big drum, which has rolled in many an Orphean concourse, not without damage to its skin, a wheezy clarionet, and others of a piece. Our performers have not the least suspicion that there are such things as notes and rules to hamper their genius. What an uproar, to be sure! Everybody, however, is delighted. After the band come two dancers, armed with long sticks, and having all the air of champions prepared for a pitched battle. All this may appear absurd enough, but you may well believe that our good Mother is pleased with her children who testify their affection in their own particular fashion. Then appears the Cross, followed by the car of Our Blessed Lady. Last month it was a little pagan lad who took the Cross, and right well he carried it. May the good God save him! The car is neither carved nor gilt. Its whole adornment consists of garlands of natural flowers woven by my schoolmaster and some other young men. Four choir-boys in short red cassock and surplice carried it on their shoulders. The Virgin, about fifty centimetres high, is wood gilt; the head and hands, as well as the head and hands of the Infant Jesus, are in ivory. It is an old statue held in great veneration here. They say it came from Manila. As for myself, I bring up the rear, my heart overflowing with gratitude to our Holy Mother."

SUMATRA.

WORK AMONG THE BATTAS. — At the beginning of this century attempts were made by English Baptists to Christianize the Batta people in the island of Sumatra. When England restored that island to Holland, the missionaries were forced to retire, and no further effort was made till the sad day when our own American Board sent among them the ill-fated Lyman and Munson, who were killed by the cannibal natives whom they went to save. In 1861 the missionaries of the Rhenish Society took refuge in Sumatra from persecution in the island of Borneo, and began a work there which continues to the present time. The results, so far as statistics can give them, are summed up in a recent number of the *Revue des Missions Contemporaines*, and we give them briefly as follows: —

There were at the close of 1890, among the Battas, 18 missionary stations and 86 out-stations, numbering about 17,500 Christians. In 1890 about 2,500 were baptized, of whom 250 were Mohammedans. At the close of 1890 there remained 5,000 candidates for baptism under instruction, of whom 400 were Mohammedans. By means of money advanced by the Rhenish Society, to be repaid in the course of a cer-

tain number of years, 41 churches now support themselves and their native evangelists, who labor among the surrounding heathen. In 1889, 6 preachers were ordained, and 17 new evangelists began work. Fifty-nine young men applied for admission to the Theological Seminary, but only 21 could find room. "The converts are naturally far from being angels," and many of them fall, but many return. One such came back after an apostasy of twenty years. When the missionary asked him why he came, he answered, "To die in the hands of Jesus." He did die not long afterward, courageously confessing his faith in Christ before his Mohammedan parents. Thus has the gospel triumphed where in the time of Lyman and Munson it was set at naught. The Kingdom comes!

NEW HEBRIDES.

CHANGES AT ERROMANGA. — This island, famous in missionary annals as the scene of the martyrdom of John Williams, has recently been visited by Rev. James Lyall, of Australia, who writes in *The Missionary Record of the United Presbyterian Church* of intensely interesting scenes on the island. As the steamer neared the port of Erromanga unexpectedly, no one was to be seen on shore, but as soon as the steamer's whistle sounded the people turned out from their schoolrooms and houses, and the beach was alive. On board the steamer were Rev. H. A. Robertson and wife, who were returning to Erromanga after an absence of seventeen months. With great joy the people welcomed their returning missionaries. In the boat that came off for them were two sons of the man who murdered John Williams, and among those on shore was a third son of the murderer, who had for years remained a heathen, but during the absence of the missionary had become a Christian. All went directly to the Martyr's Church, where prayers and songs of praise gave expression to the great gladness of the people. Mr. Lyall describes many interesting scenes in different parts of the island and reviews the sacrifices that have been made, and answers the question as to what has been the result of these sacrifices as follows: "It was in 1872 that Mr. Robertson commenced his labors in Erromanga. He had an uphill struggle for a considerable time; but the Christian party remained faithful, and gradually increased in numbers and strength, till at last the whole island was evangelized. In thirty-four villages there is service every Sabbath and every Wednesday. Out of a population of 2,500, 1,200 regularly attend church. There are 200 communicants and eight elders, while all traces of heathenism have passed away." Surely this is a notable triumph of the gospel!

AFRICA.

JOSEPH THOMSON AND THE SCOTCH MISSIONS ON LAKE NYASA. — Mr. Joseph Thomson, the young and yet eminent African explorer, arrived in London October 18, after explorations continuing through eighteen months in behalf of the British South Africa Company. He explored the region between Lakes Nyasa and Bangweolo, a region which he declares is of high agricultural value, and one in which Englishmen could live and thrive. Mr. Thomson saw the tree on which Livingstone's men carved the record of the great missionary's death, and talked with many who remember the white man's coming. At Blantyre, in the Shiré Highlands, Mr. Thomson was much impressed by the remarkable progress in the mission of the Scotch Established Church. Fine coffee plantations are here, natives who were wont to devastate the region now coming hundreds of miles to work on the plantations. Mr. Thomson says that the Scotch missionaries at Blantyre go about their work in a most effective way, having not only day-schools but boarding-houses where two or three hundred youths, mainly sons of chiefs, are under their care. He describes a church edifice which he says would do credit to many a London suburb, though it was built entirely by the natives, under the supervision of the missionaries. The Free Church missionaries on

Lake Nyasa are also highly commended, having some thousands of people under their care. Blantyre is now reached in six weeks from England, by way of the Cape, and it is expected that this time will soon be shortened. On the whole Mr. Thomson's report upon this region of Africa is most cheering.

ZULULAND. — The district which now bears this name was formerly called the Zulu Reserve, and is north of Natal, covering an area of about 9,000 square miles. The population of the whole region is estimated at about 180,000. It is under the British Protectorate, administered by the governor of Natal. In this region there are 17 mission stations, of which 6 belong to the English church; the other 11 are Lutherans, 8 of them being Norwegians, 1 Swedish, and 2 belonging to the Hermansburg (German) Mission.

THE JUBILEE OF THE LOVEDALE MISSIONARY INSTITUTION. — On July 21, 1841, the now well-known training institution at Lovedale, South Africa, was established. The school began with twenty pupils, most of them the sons of missionaries. At last accounts the number in actual attendance was 660. The institution has accomplished so much, and has been so favorably regarded by all intelligent observers, that the British East Africa Company has determined to open an institution in the interior not far from Mombasa, on the same plan as Lovedale. We have already chronicled the fact that Dr. Stewart, who has had charge of the Lovedale Institution for many years, has consented to labor for a while in the organization near Mombasa. There is to be associated with him in the opening of the new school, Dr. Robert Moffat, son of the famous South African missionary of the same name. From an account of the Jubilee celebration at Lovedale in July last we take the following: —

“When Mr. Govan opened his school at Lovedale in 1841, with twelve Kaffirs and nine whites, would he have believed that fifty years later there would have been in this same school 660 pupils? Four years ago the presses of Lovedale printed a list of all the young people who had gone forth from this institution. They then numbered about 2,000 former pupils still living, most of them natives, and occupying honorable positions; some of them distinguished men. But that is not the whole of it, as said a colonial journal of that time; these thousands of young people, to-day useful men, paying taxes, consuming and producing all kinds of commodities, would be except for Lovedale naked barbarians, daubing themselves with red ochre.” A Lovedale teacher, himself a Kaffir, in a most interesting address spoke of what the whites have still to do for the blacks. “It is not necessary in Kaffraria,” he said, — and, we may add, nowhere else in Africa, — “to demonstrate the truth of Christianity by logical arguments. Do you know what my countrymen want?” asked he; “they want to *see* Christianity; to see it in your lives, in you Christians.”

MASHONALAND. — The expedition of Messrs. Wilcox and Thompson, of the East Central African Mission, into Gazaland, mentioned in our Editorial Paragraphs, renders of special interest the report that comes from Lisbon of a decision of the Mozambique Company to undertake, as soon as possible, the construction of a railroad from the mouth of the Pungwé River to Massi Kesse. The most hopeful feature of this enterprise is that it is mutually undertaken by the Portuguese and the British. It is a clear sign that the two parties have ceased their contentions and are uniting in practical work. No time is to be lost in sending out the material for the construction of the road, which it is expected will be begun next April, and with the promise that 100 miles will be completed before the close of 1892. The line will start from Beira, at the mouth of the Pungwé River, and from Massi Kesse a line will be carried to Fort Salisbury, in Mashonaland. As far as Massi Kesse the tsetse fly is found, which is fatal to cattle, but beyond that point the pest does not exist.

Miscellany.

BIBLIOGRAPHICAL.

David Brainerd, the Apostle to the North American Indians. By Jesse Page. New York and Chicago: F. H. Revell Company. Pp. 160. Many Illustrations.

This is the thirteenth in the Series of Popular Missionary Biographies issued by these enterprising publishers of Evangelical Literature. The letters and diaries of Brainerd are as truly a Christian classic as those of Henry Martyn. A new generation needs them to brace it for the toil and sacrifice of its missionary work. Our brethren at the front may gather courage for dark days from the story of Brainerd's early trials and final success. It was when his strength was almost spent and "all hopes in human probabilities most manifestly appeared to fail" that crowds began to gather about him and converts were multiplied. Of his Indian congregation Brainerd could say, at last, "I know of no assembly of Christians where there seems to be so much of the presence of God, where brotherly love so much prevails, and where I take so much delight in the public worship of God as in my own congregation, although not more than *nine months ago* they were worshiping devils and dumb idols, under the power of pagan darkness and superstition. Amazing change this!"

Service in the King's Guards. By Two of Them. With an Introduction by Rev. Walter M. Barrows, late Secretary of the American Home Missionary Society. Boston and Chicago: Congregational Sunday-School and Publishing Society.

An instructive story of the life of a Home Missionary and his wife on the frontier, among Indians and in the growing towns of the West. All honor to missionaries at home! Their work and ours are one.

Chinese Characteristics. By Arthur H. Smith. Shanghai: Printed and published at *The North China Herald* office. 1890. 427 pp. 8vo.

This is an unusually interesting and instructive volume, written in a racy style by a discriminating observer, who has had abundant opportunity during a missionary life of nearly twenty years to know whereof he affirms as to the characteristics of that strange people who dwell "in the land of Sinim." We should be glad to see a similar volume, written by as well-informed and discriminating a Chinese observer, entitled "American Characteristics." These two peoples, China and America, are facing the great problem of the next century. Only a living gospel can solve it.

A Practical Introductory Hebrew Grammar. By Edwin Cone Bissell, Professor in Hartford Theological Seminary. Hartford, Conn.: The Hartford Theological Seminary. 1891. 134 pp. 8vo. Price, \$1.75.

So far as we can judge, after a hasty examination, this concise volume presents, what it claims to have demonstrated as the result of much experience, "a superior method for mastering the principles of Hebrew and acquiring facility in reading at sight in the Hebrew Bible in the shortest possible time." It is attractive to the eye and tempts one to linger over its clear-cut Hebrew letters and words. That familiarity with these selected words will be of great help in learning to read the Hebrew Bible at sight will be evident, since, as stated in the preface, "All words used in the Hebrew Bible over fifty times, the most of those used between twenty-five and fifty times, and not a few of those, of connected roots, used less than twenty-five times, are here found, and they are the only Hebrew words employed in the book."

Princess Dandelion's Secret. By Martha Burr Banks. St. Paul, Minn.: D. D. Merrill & Co. pp. 238. Price, \$1.

A story at once pathetic and humorous of the little orphan daughter of a missionary, who brought around her loving

but obstinate old grandfather to an earnest interest in missions. It is charmingly told.

Africa Rediviva; or, The Occupation of Africa by Christian Missionaries of Europe and North America. By Robert Needham Cust, LL.D., author of "Modern Languages of Africa," "Bible Translation," and "Notes on Missionary Subjects." London: Elliot Stock, 62 Paternoster Row. 1891. 5x4½. pp. xi, 118.

This volume presents in a compact form a full account of all existing missionary operations on the continent of Africa, whether Protestant or Roman Catholic. An opening chapter and a closing chapter present luminous comments on missionary methods and agencies, with incisive criticisms upon what are felt by the author to be unpardonable blunders and mistakes. No one who would be well informed can afford to pass these by; least of all can they who are in earnest to discover and apply the wisest methods of evangelization in the Dark Continent.

Africa is here divided into four great regions, each treated in a separate chapter, and each accompanied by a sectional map, presenting up to date the facts described in the text. The description of work in each region embraces the following particulars, which are presented in a convenient summary at the close of the chapter devoted to that region: Field, Agency,

Station, Population, Language, Remarks. Valuable Appendices, including tables of the languages spoken in Africa, of Bible Translations in Africa, Alphabetical and National List of Missions in Africa, Statistics, and Books of Reference, close the volume and add materially to its worth. It will be a surprise to many to learn that seventy-seven missionary agencies are at work in Africa, fifty-seven Protestant and twenty Roman Catholic.

The wide experience of the author and his unusual familiarity with the missionary operations of the day give especial weight to his utterances; and the conceptions of the needs and opportunities of missionary work in Africa here presented are wise and inspiring.

BOOKS RECEIVED.

God's Promises Conditional. A sermon preached in the First Church, in Hartford, on Sunday, November 1, 1891. By Geo. Leon Walker.

Thoughts for Weary Hours. Twentieth thousand. New York: Thomas Whittaker, 2 and 3 Bible House.

A Characteristic of Modern Life. Five Essays. By the author of "The Recreations of a Country Parson." New York: A. D. F. Randolph & Co.

Katie: A Daughter of the King. By Mary A. Gilmore. New York: A. D. F. Randolph & Co.

Temptation: A Talk to Young Men. By Rev. James Stalker. New York and Chicago: Fleming H. Revell Co.

All Around the Year. J. Pauline Sunter. Boston: Lec & Shepard. The daintiest of calendars.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

For China and Christian Missions within the Empire: That political disturbances may cease; that the motives of missionaries may not be misunderstood; that the Christians may be protected from harm; and that the work of preaching the gospel may not be hindered.

DEPARTURES.

October 24. From Boston, Rev. John S. Porter, to reinforce the Mission in Austria.

December 12. From New York, Rev. Robert Thomson and wife, returning to the European Turkey Mission.

MARRIAGE.

October 17. At Garner, Iowa, Rev. Otis C. Olds, of the Mission to Mexico, to Miss Helen S. Bush.

DEATHS.

November 30. At West Brattleboro, Vt., Rev. James Herrick, of the Madura Mission. (See page 10.)

November 10. At Hampden, Ohio, Rev. William Potter, who for several years has been the oldest living person on the list of those who have served as missionaries of the American Board. Mr. Potter was born at Lisbon, Conn., February 1, 1796, and was, therefore, nearly ninety-six years of age at the time of his death. He did not receive training in college or seminary, but was ordained at Killingly, Conn., in 1820, and went at once to labor among the Cherokees in Georgia. On their being driven to the Indian Territory, Mr. Potter labored with them there, and subsequently for a year or two acted as agent of the Board in Tennessee and Alabama. He was released from his connection with the Board in 1844.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Hook-swinging in India. (Page 7.)
 2. Protestant Buddhism in Japan. (Page 16.)
 3. Bible-women in Japan. (Page 25.)
 4. The work in two provinces of Japan. (Page 26.)
 5. The earthquake in Japan. (Page 12.)
 6. Official recognition in China. (Page 24.)
 7. A destitute section in India. (Page 22.)
 8. Items from West Africa. (Page 20.)
 9. A young woman's work at Kambini. (Page 19.)
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Donations Received in November.

MAINE.

Cumberland county.		
Brunswick, 1st Cong. ch. and so.	72	04
Kennebec county.		
Augusta, Cong. ch. and so.	85	00
Winslow, Cong. ch. and so.	12	51
Lincoln and Sagadahoc counties.		
Bath, Winter-st. Cong. ch., of which		
18.20, m. c.	528	48
Boothbay Harbor, Cong. ch. and so.	14	15
Rockland, Cong. ch. and so.	36	00
Waldoboro, Ladies' Aux.	13	00
	591	63
Oxford county.		
Bethel, 1st Cong. ch. and so.	20	00
Penobscot county.		
Bangor, Central Cong. ch.	35	00
Brewer, 1st Cong. ch. and so.	11	85
Union Conf. of Churches.		
Bridgton, 1st Cong. ch.	15	66
York county.		
Saco, 1st Cong. ch. and so.	21	49
	865	18

NEW HAMPSHIRE.

Grafton county.		
Campton, Cong. ch. and so.	33	45
Hanover, Cong. ch. at Dartmouth		
College,	5	00
	38	45
Hillsboro county.		
Bedford, Presb. ch.	2	00
Merrimac county.		
Concord, West Cong. ch.	37	00
New London, Seth Littlefield,	18	00
Rockingham county.	55	00
Candia, Cong. ch. and so.	11	00

Chester, Miss Emily J. Hazleton,	5	00
East Derry, 1st Cong. ch. and so.	21	09
Greenland, Mrs. G. W. D.	15	00
Newington, Cong. ch. and so.	6	36
	58	45

153 90

<i>Legacies.</i> — Antrim, Lydia R. Park-		
inson, by Geo. A. Cochran, Ex'r,	200	00
	353	90

VERMONT.

Bennington county.		
Bennington, Friends, for Tung-cho		
Hospital,	42	52
Manchester, Miss E. J. Kellogg,	5	00
	47	52
Caledonia county.		
St. Johnsbury, South ch., by H. F.	1,500	00
Chittenden county.		
Charlotte, Cong. ch. and so.	20	00
Colchester Centre, Cong. ch. and		
so.	11	91
	31	91
Franklin county.		
Bakersfield, Cong. ch. and so.	2	00
Orange county.		
Newbury, 1st Cong. ch. and so.	48	00
Orange, Cong. ch. and so.	8	50
West Randolph, Cong. ch. and so.	21	20
	77	70
Orleans county.		
Barton, Cong. ch. and so.	17	36
Coventry, Cong. ch. and so.	25	00
Newport, 1st Cong. ch. and so.	9	79
	52	15
Windham county.		
Brattleboro, Centre Cong. ch., m. c.	20	51
Cambridgeport, Cong. ch. and so.	6	00
Saxton's River, Cong. ch. and so.	17	00
	413	51

Windsor county.	
Rochester, Cong. ch. and so.	22 20
Windsor, Cong. ch. and so.	19 25—41 45
	1,796 24
MASSACHUSETTS.	
Berkshire county.	
Great Barrington, 1st Cong. and so.	107 73
Mill River, Rev. S. R. Butler,	20 00
Southfield, Cong. ch. and so.	10 00—137 73
Bristol county.	
Easton, Cong. ch. and so.	11 85
Fall River, Central Cong. ch., of which 39.32, m. c.	300 52
Norton, Trin. Cong. ch. and so.	6 62
Taunton, Winslow Cong. ch.	74 86—393 85
Brookfield Association.	
Sturbridge, Cong. ch. and so.	43 75
Ware, 1st Cong. ch., 44.50; East Cong. ch., of which 100 from J. A. Cummings, to const. WILLIAM H. HALL, H. M., 757.39,	801 89
Warren, Cong. ch. and so., to const. Rev. HARRIS G. HALE, H. M.	76 00—921 64
Essex county, North.	
Amesbury, Main-st. Cong. ch.	14 66
Georgetown, Estate of Mrs. Catha- rine T. Palmer,	300 00
Ipswich, 1st Cong. ch. and so.	20 00
West Newbury, 1st Cong. ch. and so.	13 00—347 66
Essex county, South.	
Beverly, Dane-st. Cong. ch., m. c.	4 46
Danvers, Pastor's class, Maple-st. Sab. sch., extra,	13 00
Essex, Cong. ch. and so.	38 00
Marblehead, 1st Cong. ch. and so.	57 00
Salem, Tabernacle Cong. ch.	170 48—282 94
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Bernardston, Miss L. M. Newcomb, for educa. and sup. of native preachers and helpers in India,	1,000 00
Buckland, Cong. ch. and so.	28 03
Orange, Cong. ch. and so.	8 74
Turner's Falls, 1st Cong. ch. and so.	16 55—1,053 32
Hampden county.	
Monson, E. F. Morris,	300 00
Hampshire county.	
Amherst, South Cong. ch.	16 00
Belchertown, Cong. ch., to const. Rev. WILLIAM S. WOOLWORTH, H. M.	62 20
Chesterfield, Cong. ch. and so.	10 54
Cummington, Village Cong. ch.	25 75
Hatfield, Cong. ch. and so.	43 17—157 66
Middlesex county.	
Auburndale, Cong. ch. and so., m. c.	23 77
Burlington, Cong. ch. and so.	9 00
Hopkinton, 1st Cong. ch. and so.	61 85
Lowell, Highland Cong. ch.	165 00
Marlboro, Union Cong. ch., to const. CLINTON S. HOWE, H. M.	110 00
Medford, Mystic Cong. ch.	188 15
Reading, Cong. ch. and so.	10 00
Winchester, 1st Cong. ch.	400 00—967 77
Middlesex Union.	
Ashby, Cong. ch. and so.	9 54
Ayer, 1st Cong. ch. and so.	18 29
Boxborough, Cong. ch. and so.	10 00
Pepperell, Cong. ch. and so.	10 58—48 41
Norfolk county.	
Brookline, Rev. J. Taylor, D.D.	20 00
Dover, Cong. ch. and so.	7 84
Holbrook, Winthrop Cong. ch.	1 00
Norwood, A. L. Loder, for native preacher in Madura,	10 00
South Walpole, Missionary, 1; W. I., South Weymouth, Union Cong. ch.	22 91—63 75
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch. and so.	42 27
Mattapoisett, Mrs. P. G. Hubbard,	2 00—44 27
Plymouth county.	
Brocton, Chinese Sab. sch. of Por- ter Cong. ch., for Hong Kong,	5 00
Middleboro, A friend,	2 00—7 00

Suffolk county.	
Boston, Phillips ch., 86.70; Eliot ch., m. c., 8; Central ch. (Jamaica Plain), 1.11; A friend in do., 1; Y. G., 15; A. T., 5,	116 81
Chelsea, Central Cong. ch., add'l, 31.20; 3d Cong. ch., 17.66,	48 86—165 67
Worcester county, North.	
Athol, Cong. ch. and so.	151 36
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Holden, Cong. ch. and so.	14 00
Shrewsbury, Cong. ch. and so.	18 00
West Boylston, Cong. ch. and so.	27 65
Worcester, Plymouth Cong. ch. to const. Dr. J. K. WARREN, H. M.	141 27—200 92
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Saundersville, Cong. ch. and so.	11 22
Worcester South Conference, — collection,	35 16
	200 00
	5,490 33

Legacies. — Hadley, Mrs. Lois Wheeler, by F. P. Wheeler, Exec'r,	50 00
Sudbury, Mary Wheeler, by Clinton Viles and Dea. Benj. H. Richard- son, Exec's,	1,961 00
Wrentham, Jemima Hawes, by Sam- uel Warner, Exec'r,	1,950 00—3,961 00
	9,451 33

RHODE ISLAND.

North Scituate, Cong. ch. and so.	4 72
Providence, Rev. N. W. Williams,	25 00
	29 72

CONNECTICUT.

Fairfield county.	
Bridgeport, 1st Cong. ch. and so., 500.30; A friend, 10,	510 30
Huntington, Cong. ch. and so.	42 00
New Canaan, Cong. ch. and so.	80 84
Stamford, 1st Cong. ch., for support of Rev. W. P. Elwood, Madura,	20 90—654 04
Hartford county. W. W. Jacobs, Tr.	
Berlin, H. N. Wilcox,	10 00
Canton Centre, Cong. ch. and so.	23 26
Collinsville, Cong. ch. and so.	30 00
East Hartford, Catharine Kingsbury, Hartford, Windsor-ave. Cong. ch.	1 00
New Britain, South Cong. ch., to const. ROBBINS FLEMING and ALICE C. TUCK, H. M.	221 08
Newington, Cong. ch. and so.	24 00
West Suffield, Cong. ch. and so.	26 02
Windsor Locks, Cong. ch. and so.	90 00—463 61
Litchfield co. G. M. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	24 08
Kent, Cong. ch. and so.	35 73
Litchfield, 1st Cong. ch., add'l,	5 00
New Preston, Village Cong. ch.	18 00
Salisbury, Cong. ch. and so., of which 4.57, m. c.	142 73
Torrington, 3d Cong. ch.	30 10
Watertown, Cong. ch. and so.	40 25
West Winsted, 2d Cong. ch.	13 00
Winchester, Cong. ch. and so.	1 96—310 85
Middlesex co. E. C. Hungerford, Tr.	
Essex, 1st Cong. ch. and so.	32 70
Higganum, Cong. ch. and so.	25 00
Middletown, South Cong. ch., 35.79; 1st Cong. ch., A friend, 15,	50 79
Saybrook, Mrs. Ann A. Pratt,	50 00—158 49
New Haven county.	
Cheshire, Cong. ch. and so.	35 60
Derby, 1st Cong. ch. and so.	28 00
Mount Carmel, Cong. ch. and so.	22 59
New Haven, 1st Cong. ch. and so. 516.66; Davenport Cong. ch., of which 18.47, m. c., 156.35; Dwight Pl. Cong. ch., 167.87; C. E. O., 20,	860 28—946 47

New London co. L. A. Hyde and H. C. Learned, Tr's.	
New London, 1st ch. of Christ, of which 1.30 for China, 236.14; do., m. c., 17.26,	253 40
Norwich, Broadway Cong. ch.	155 90
Stonington, 2d Cong. ch.	58 45
Windham county.	467 75
Chaplin, C. Edwin Griggs, deceased,	5 00

<i>Legacies.</i> — Washington, Mrs. Mary Eliza Frisbie, by Henry J. Church, Ex'r,	25 00
Woodstock, Emily J. Bowen, add'l, 2,000	00—2,025 00
	3,006 21
	5,031 21

NEW YORK.

Binghampton, Mrs. Edward Taylor,	10 00
Brockport, Rev. J. Wadhams,	5 00
Brooklyn, Ch. of the Pilgrims, 4,060.21; Plymouth Cong. ch., 457, 4,517	21
Buffalo, A friend, to const. WILLIAM H. KEELER, and Mrs. ELLEN M. GOULD, H. M.	200 00
Clayville, Pilgrim Cong. ch.	5 00
Deansville, Women's Miss'y and Aid Soc. of Cong. ch.	7 02
East Rockaway, Cong. ch.	16 00
Flushing, Cong. ch.	32 98
Gloversville, Cong. ch., add'l,	5 00
Ithaca, 1st Cong. ch.	61 23
Lysander, Cong. ch.	3 68
Norwood, Cong. ch.	16 25
Orient, Miss'y Circle,	25 00
Oswego, 1st Cong. ch.	165 57
Rensselaer Falls, Cong. ch.	5 47
Remsen, Bethel Welsh Cong. ch.	18 00
Walton, 1st Cong. ch., add'l,	40 44
	5,133 85

<i>Legacies.</i> — Nineveh, Mrs. Mary B. Lovejoy, by Charles S. Smith and R. T. Peck, Ex's, balance,	1,001 37
	6,135 22

NEW JERSEY.

Montclair, 1st Cong. ch. and Sab. sch., toward salary of Mr. Eaton, Mexico,	490 05
Orange, Orange Valley Cong. ch.	206 53
Plainfield, Mrs. Sarah F. Johnson,	10 00
Rutherford, Rev. T. B. Hascall,	2 40
Vineland, F. C. Van Keuren,	5 00
	713 98

PENNSYLVANIA.

Meadville, Ladies' Aux.	8 47
Philadelphia, Miss Ewing,	10 00
West Spring Creek, Ladies' Aux.	1 00
	19 47

VIRGINIA.

Hampton, Cash,	20 00
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TEXAS.

San Antonio, ———,	3 00
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INDIANA.

Elkhart, Cong. ch.	10 00
Terre Haute, Mrs. Mary H. Ross,	10 00
	20 00

MISSOURI.

Springfield, W. A. Brubaker,	5 00
St. Louis, Pilgrim Cong. ch., 342.04; Campton Hill Cong. ch., 57.86,	399 90
	404 90

OHIO.

Berea, 1st Cong. ch.	14 00
Chester, Cong. ch.	6 00
Cincinnati, W. J. Breed,	100 00
Claridon, Cong. Sab. sch. (11.31),	

Y. P. S. C. E. (13), Union Workers (5), Women's Miss'y Soc. (4.30), (of which 30 for catechist, Madura),	33 61
Columbus, Rev. Benj. Talbot,	5 00
Hampden, Cong. ch.	4 07
Kent, Cong. ch.	60 00
Marietta, 1st Cong. ch., 175; do., toward support of Rev. Edward B. Haskell, 44.20; Harmar Cong. ch., 56.27,	275 47
Olmstead, 2d Cong. ch.	6 17
Tallmadge, Cong. ch.	15 25
Wellington, Edward West,	20 00
	539 57

ILLINOIS.

Alton, Ch. of the Redeemer,	30 50
Brighton, Cong. ch.	13 01
Byron, Cong. ch., add'l,	1 00
Evanston, Cong. ch.	200 00
Knoxville, Hezekiah Rowles,	10 00
La Grange, Cong. ch.	18 47
Ottawa, 1st Cong. ch.	48 91
Peoria, Plymouth Cong. ch.	25 00
Ridgeland, Cong. ch.	29 82
Summer Hill, Cong. ch.	10 00
	386 71

<i>Legacies.</i> — Chicago, Rev. Ephraim W. Clark, by Henry M. Lyman and Albert W. Clark, Ex's,	100 00
	486 71

MICHIGAN.

Benzonia, A. Waters,	20 00
Carson City, Cong. ch.	6 79
Cheboygan, 1st Cong. ch., add'l,	1 00
Custer, Rev. P. M. Crips,	5 00
Greenville, Cong. ch.	45 00
Pontiac, Cong. ch.	22 00
Stanton, 1st Cong. ch.	41 00
West Bay City, John Bourn, for West Cent. Africa, and to const. Mrs. ALBERT M. STARKS, H. M.	100 00
———, A friend,	90 00
	330 79

WISCONSIN.

Blake's Prairie, Cong. ch.	2 25
Fond du Lac, Cong. ch.	2 50
Fox Lake, Cong. ch.	8 82
Milwaukee, Grand-ave. Cong. ch.	55 20
New Richmond, Cong. ch.	66 91
Springvale, Cong. ch.	16 50
Union Grove, Cong. ch.	19 20
	171 38

<i>Legacies.</i> — Appleton, Mrs. Marcia C. Pfennig, by James T. Reeve, Ex'r,	1,000 00
	1,171 38

IOWA.

Ames, Cong. ch., add'l,	5 00
Bancroft, S. A. Littlefield,	3 50
Cedar Rapids, Friends,	2 00
Charles City, 1st Cong. ch.	72 76
Clay, Cong. ch.	14 05
Davenport, Mrs. M. Willis,	5 00
Farmington, M. H. Cooley,	2 00
Kalo, Cong. ch.	2 50
Minden, German Cong. ch.	2 00
Ogden, A friend,	5 00
Ottumwa, 1st Cong. ch.	51 63
Shelby, German Cong. ch.	3 00
Shenandoah, Cong. ch.	33 23
	201 67

MINNESOTA.

Anoka, Cong. ch.	5 00
Custer, Bethel Cong. ch.	3 22
Glyndon, Cong. ch. and Sab. sch.	7 70
Minneapolis, Park-ave. Cong. ch., 52.57; Pilgrim Cong. ch., 29.86; Como-ave. Cong. ch., 21.62; Vine Cong. ch., 4.70; Lyndale, Cong. ch., 7.85; 1st Cong. ch., 161.49; Rev. Henry L. Chase, 10,	288 00
Wadena, Cong. ch.	6 00
	310 01

KANSAS.

Dry Creek, Welsh Cong. ch.	10 00
Herndon, German Cong. ch.	7 00—17 00

NEBRASKA.

Culbertson, Mrs. Elizabeth F. Giles,	20 00
Fairfield, Cong. ch.	14 60
Fairmont, Cong. ch., add'l,	3 00
Inland, German Cong. ch.	3 10—40 70

CALIFORNIA.

Avalon, Cong. ch.	10 00
Fresno, Cong. Chinese Mission,	5 50
Pasadena, 1st Cong. ch.	24 65
Redlands, Rev. Edson D. Hale,	18 00
San Francisco, Cong. Chinese Mis-	10 25
sion,	25 00—93 40
San Lorenzo, Rev. F. B. Perkins,	

OREGON.

Forest Grove, Cong. ch.	60 00
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COLORADO.

Longmont, 1st Cong. ch.	60 00
Silverton, Cong. ch.	30 00—90 00

WASHINGTON.

Seattle, Taylor Cong. ch.	12 20
Shokomish, Cong. ch.	13 00—25 20

NORTH DAKOTA.

Valley City, Cong. ch.	5 00
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SOUTH DAKOTA.

Sioux Falls, 1st Cong. ch.	24 46
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DOMINION OF CANADA.

Province of Ontario.	
Ingersoll, A friend,	5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Mexico, Parral, Mission ch.	7 50
Syria, Beirut, Rev. Dean A. Walker,	10 00
West Cent. Africa, Bailundu, Cong. ch.	3 45—20 95

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	2,500 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,	
<i>Treasurer.</i>	

For Miss Denton's salary, to const.	
Mrs. J. I. McFADDEN and Mrs.	
LUCY D. MORE, H. M.	200 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Winter-st. Cong. Sab. sch., 120; Bridgeton, Y. P. S. C. E. of 1st Cong. ch., 5.50; Norridgewock, Y. P. S. C. E., 7.50;	133 00
NEW HAMPSHIRE.—Epping, "The Pansies," 2.50; Franklin, Y. P. S. C. E., for Japan, 1.08; Peterboro, Extra-Cent-a-Day Band and Y. P. S. C. E., toward village sch. in Madura, 11; Wolfeboro, T. C. Jerome, Union Y. P. S. C. E., for pupil at Erzroom, 10;	24 58
VERMONT.—Barnet, Y. P. S. C. E., 3; Brattleboro, Cong. Sab. sch., for mission sch., India, 25; Dummerston, Y. P. S. C. E., 1.18; Saxton's River, Y. P. S. C. E., 5; Webbridge, Coral Workers, 3.50;	37 68
MASSACHUSETTS.—Abington, 1st Cong. Sab. sch., for sup. of student in the Doshisha, 15.88; Boston, Y. P. S. C. E. (Roslindale), for Japan, 2; Bradford, Y. P. S. C. E. of 1st Cong. ch., 12.20; Grafton Center, Y. P. S. C. E., 12.50; Newburyport, Y. P. S. C. E. of North Cong. ch., 7.80; North Leominster, Y. P. S. C. E., for theol. student at Adams, South Africa, 15; South Hadley, Y. P. S. C. E., 5; Templeton, Y. P. S. C. E., 11.52; Webster, Y. P. S. C. E., for mission school in India, 10; Worcester, Y. P. S. C. E. of Pilgrim Cong. ch., 10;	101 90
CONNECTICUT.—Bridgeport, Marshall W. Hovey, for scholar at Erzroom (in part), 5; Danbury, 1st Cong. Sab. sch., for student at Pasumalai, 10.15; Norwich, Y. P. S. C. E. of Park Cong. ch., for scholarship in Zulu, 30; Salisbury, Cong. Sab. sch., 10;	55 15
NEW YORK.—Olean, 1st Cong. ch., for boy at Erzroom,	5 00
NEW JERSEY.—Newark, Belleville-ave. Y. P. S. C. E., for theol. student, Japan,	5 00
MISSOURI.—Kansas City, 1st Cong. Sab. sch., toward support of student at Pasumalai,	6 50
OHIO.—Cleveland, Y. P. S. C. E. of 1st Cong. ch., 3.95; Collinwood, Y. P. S. C. E., for China, 10; Cuyahoga Falls, Cong. Sab. sch., 18.58; Dayton, Central Cong. Sab. sch., 8.42; Medina, Y. P. S. C. E., 10; Tallmadge, Cong. Sab. sch., 21;	71 95
ILLINOIS.—Aurora, Y. P. S. C. E., for sch. in India, 4.30; Glencoe, Y. P. S. C. E., 12;	16 30
MICHIGAN.—Chase, Cong. Sab. sch., 3; Galesburg, Young people of Cong. ch., for village sch. in Madura, 12.50;	15 50
WISCONSIN.—Byron, Cong. Sab. sch., 1.11; New Richmond, Y. P. S. C. E., 10.63;	11 74
IOWA.—Clay, Cong. Sab. sch.	2 21
MINNESOTA.—Anoka, Cong. Sab. sch., 3; Brownton, Y. P. S. C. E., 1.25; Hancock, Cong. Sab. sch., 2.30;	6 55
NEBRASKA.—Farnam, Cong. Sab. sch.	4 10
COLORADO.—Denver, Swedish Evang. Free ch. Sab. sch.	2 45
UTAH.—Ogden, Y. P. S. C. E. of Cong. ch., 3.65; Provo, Y. P. S. C. E., for China, 4;	7 65
CHINA.—Tung-cho, Young Men's Miss'y Soc.	22 85
	530 11

CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT.—Torrington, Cong. Sab. sch.	7 94
NEW YORK.—Buffalo, 1st Cong. Sab. sch.	18 80
Received as below by E. P. Flint, for cabin of "Morning Star,"	174 60
Cong. Sabbath-schools as follows:—	
CALIFORNIA—Alameda, 10; Benicia, 16.15; Clayton, 5; Cloverdale, 5; Escondido, 3.83; Grass Valley, 6.25; Green Valley, 6.50; Hyde Park, 5; Lewiston, 65c.; Lincoln, 7.80; Lodi, 6.15; Los Guillicos, 1.25; Oakland, Market-st., 3.40; Palermo, 2;	

Piedmont, 6; Rio Vista, 2.40; Rocklin, 5; Sacramento, 15.65; San Mateo, 3; Santa Barbara, 9; Saratoga, 5.60; Sebastopol, 1.75; Sonoma, 2.25; ———, 3.55=133.18.	
WASHINGTON.—Aberdeen, 3.31; Christopher, 50c.; Eagle Harbor, 1.71; Edmonds, 3.60; Fairhaven, 9; Hatton, 50c.; Richmond Beach, 1.21; Tacoma, 14.09; Walla Walla, 17.50=41.42	

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Nashua, 1st Cong. ch., by Mr. and Mrs. H. A. Albee, for work of Rev. J. E. Abbott,		
VERMONT.—St. Johnsbury, A friend, to aid student in evangelistic work, care of Rev. J. D. Davis, 25; West Brattleboro, A friend, for work of Mr. Pixley, South Africa, 30; ———, Caledonia Co., A friend, for use of Mrs. F. M. Newell, 5,	50 20	
MASSACHUSETTS.—Andover, by W. F. Draper, for work in Marash, care of Rev. T. D. Christie, 50; Boston, Chinese Sab. sch. in Mt. Vernon ch., for native preacher, Hong Kong, 53.80; Berkeley Temple, for work of Rev. W. A. Farnsworth, 25; Highland ch., for Boys' High School, Bardezag, 10; Bridgewater, S. T. B. S., for use of Rev. S. S. White, Japan, 10; Chelsea, A friend, for use of Miss Ellen M. Stone, 15; Conway, Cong. ch., for church building, care of Rev. John Howland, 25.36; Foxboro, Cong. ch., for use of Rev. James H. Roberts, Kalgan, 25; Haverhill, North ch., Chinese Sab. sch.; for native preacher in Hong Kong Mission, 50; Lynn, Y. P. S. C. E. of 1st Cong. ch., for student, care of Rev. L. S. Crawford, 5; Mattapoisett, Rev. C. H. Phelps, for Armenag Bedrosian, care of Rev. G. F. Herrick, Marsovan, 25; Newton Highlands, Mrs. Margeret J. Guild, for work of Rev. E. C. Tewksbury, North China, 100; Plympton, Extra-Cent-a-Day Band, for boy at Anatolia College, 14; do., Mrs. A. M. Whittemore, for do., 2; Springfield, Chinese Sab. sch., for native helper, Hong Kong, care of Rev. J. R. Taylor, 13.11; do., Y. P. S. C. E. of Park Cong. ch., for use of Rev. C. A. Clark, Japan, 11; do., A friend, for church at Kodi Kanal, 50; Wayland, Mite boxes of Cong. ch., for work of Miss Emily C. Wheeler, 7.50; Webster, Hattie L. Goddard, for books for blind man, care of Mr. Pettee, Japan, 2; Woburn, 1st Cong. Sab. sch., for use of Rev. James L. Fowle, 50,	60 00	
CONNECTICUT.—Burrville, Mrs. John M. Burr, toward scholarship, care of Rev. G. H. Gregorian, 10; Middletown, Junior Y. P. S. C. E., for Sab. sch. work, care of Mr. Tracy, Madura, 13; Stamford, Y. P. S. C. E., for support of Bible-reader, care of Mr. Tracy, Madura, 18; Wethersfield, George W. Harris, for work of Rev. James H. Roberts, Kalgan, 10,	54 77	
NEW YORK.—New York, William McLatchie, Calvary Presb. ch., for work of Zoropopel, Erzroom, 25; do., Rev. John B. Devins, for pupil at Pasumalai, 25; do., D. Stuart Dodge, for Industrial sch., care of Dr. Kingsbury, Samokov, 25; Oxford, Dr. and Mrs. Ensign, for "Preacher and Prayer House," Madura, 70; Rochester, Miss Bradbury, for student at Anatolia College, 25; Schenectady, Mrs. Eleanor W. Veeder, for hospital work, care of Dr. Clowe, West Cent. Africa, 50; Smyrna, Friends, for self-help dep't, Anatolia College, 5.90; do., Friends, for Marsovan Hospital, 11.25; Spencerport, Cong. Sab. sch., for the Doshisha, 10,	51 00	
NEW JERSEY.—Bayonne, Presb. Sab. sch., for student at Aintab College, 50; Bound Brook, Cong. ch., for Chihuahua church building, 170.02; Plainfield, Cong. Sab. sch., for scholarship at Anatolia College, care of Rev. J. F. Smith, 30,	247 15	
DELAWARE.—Milford, Mrs. Margaret I. Gilchrist, for Shikao Yamaki, care of Miss Stone, Kobe,	250 02	
NORTH CAROLINA.—All Healing, Miss Lillian S. Cathcart, for native helper, care of Rev. D. Z. Sheffield,	30 00	
OHIO.—Cleveland, Mrs. Fanny W. Low, for mission work in Peking, care of Mrs. W. S. Ament, 10; Oberlin, 2d Cong. Sab. sch., for support of Japanese girl, care of Mrs. C. A. Clarke, Kobe, 36; Painesville, Cong. Sab. sch., for Niigata station, 10; South New Lyme, Young Ladies' Missy Soc. of New Lyme Institute, for Hiuga Library, care of Rev. C. A. Clark, 10,	66 00	
ILLINOIS.—Chicago, Mr. and Mrs. A. L. Coe, for student at Anatolia College, 25; do., W. E. Hale, for Boys' High School, Mardin, care of Rev. W. C. Dewey, 60; Elgin, W. H. Coffin's Sab. sch. class, for "Genzel," care of Rev. T. D. Christie, 3; Oak Park, 1st Cong. ch., William Spooner's Bible class, for work of Dr. Davis, Kyôto, 25; Ravenswood, Cong. ch., for hospital cots, care of Dr. Frank Van Allen, Madura, 60; Ridgeland, Paul Blatchford, for church site, Chihuahua, 25,	198 00	
IOWA.—Cedar Falls, Miss Lucy Leavitt, for work of Mr. White, Marsovan,	10 00	
MINNESOTA.———, A friend, for church at Mosul, care of Rev. J. A. Ainslee,	25 00	
CALIFORNIA.—Fresno, Armenian Colony and friends, for church in Farkin, 35; Mills College, Mrs. S. L. Mills, for school, care of Rev. J. C. Perkins, 20; Santa Cruz, George Ford, for pupil, care of Mrs. M. E. Bissell, Ahmednagar, 30,	85 00	
OREGON.—Eugene, Mrs. Henry Bates, for pupil, care of Rev. F. W. Bates, Zulu,	25 00	
CANADA.—Pine Grove, Ladies' Aux. of Woman's Board, for harness for Rev. F. W. Macallum,	5 00	
MISSION WORK FOR WOMEN.		
From WOMAN'S BOARD OF MISSIONS.		
Miss Ellen Carruth, Boston, <i>Treasurer.</i>		
For nurse in Kyôto Training School,		60 00
For clock for chapel, Foochow,		16 00
For boy in Bitlis,		18 00
For chapel, Trebizond,		10 00
For do.		3 00
For Mrs. Edwards, Inanda,		25 00
For Miss West, Oorfa, for maps,		17 50
For Miss Fuji Koka, Japan,		80 43
		229 93
Less grant for Miss Talcott, acknowledged in August <i>Herald</i> , not used,		50 00
		179 93
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.		
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>		
For Kyo Ota San, Japan,		20 00
For Mrs. Coffing, for Hadjin girls at Marash College,		25 00
For Miss McCormack's horse, add'l,		30 00
For do.		25 00
For Beggar's school, Aintab,		25 00
For Miss E. Torrey,		8 00—133 00
		2,009 07
Donations received in November,		25,419 14
Legacies " " "		8,287 37
		33,706 51
		30 00
Total from September 1 to November 30, 1891: Donations, \$86,757.75; Legacies, \$50,307.28 = \$137,065.03.	50 00	

FOR YOUNG PEOPLE.

A MISSION'S WORK FOR THE YOUNG.

BY REV. JOHN P. JONES, OF PASUMALAI, SOUTHERN INDIA.

EVERY mission is permanently successful in proportion as it does thorough work for the young people intrusted to it. In heathen lands this work is carried on mostly through schools. I have heard men, ignorant of the work, ask the question: "Does it pay to conduct mission schools in India?" They might as



THE HIGH SCHOOL AT MADURA.

well ask, Does it pay to build a foundation to a house? Does it pay to prepare well the soil, sow good seed, and water and weed it carefully in order to have a good harvest? All missionaries, as they see the mighty influence of these institutions in uplifting and transforming the Christian community and in leavening the whole lump of heathenism, never question the wisdom of our school work.

One class of our schools is intended to reach those who are not Christians — to open the Word of God to them daily, and to teach them the divine excellence of our Lord and the heavenly character of our religion, and thus to make Christians of them. In our Madura Mission we have more than 100 such institutions, with nearly 4,000 heathen and Mohammedan children in attendance. They attend our schools, notwithstanding the fact that there are probably other schools in the neighborhood, because we furnish them with a better education. Many Hindus send their children to these schools because they are *Christian* schools. More than one Hindu has said to me, "I can trust your Christian schools to give, not only a good secular education, but also a sound moral training to my children. This we cannot find in our schools." In all these schools we daily teach God's Word to all the scholars and inculcate the truths of Christianity. It is wonderful to see how much of God's Word these bright children of retentive memory can recite.

I remember nearly two years ago hearing each member of the whole upper class of a small out-of-the-way village-school recite at one time 135 verses out of the Bible, being all their Bible lessons since I last visited them. They also told me where those verses were found and gave the subject of each lesson. Some of the brightest and most earnest Christians we have in our mission are those who were brought to Christ through the schools. How blessed a work to lead these 4,000 young and tender minds out of the dark mazes of heathenish superstitions, follies, and errors into the sweetness and light and saving power of the truth as it is in Jesus!

The picture on the preceding page represents to you the highest of this class of schools in our mission, the High School of Madura City. It was erected a few years ago, and has in it more than 200 bright youths under instruction. They are the sons of men of influence and culture in that city. They are to become, in fifteen or twenty years hence, men of power and pillars of society. Who can estimate the influence upon the life of these young men and of this city of the quiet daily work of this Christian institution? As I have sat before the highest class in that school, a class of forty young Hindus and Mohammedans, conducting their Bible lesson in English, observing their thoughtful inquiry and youthful interest and surprise at Bible truth, I have said to myself, "Where upon the streets of our cities or villages in India could a man find so attentive and so appreciative an audience to address and to instruct as the teacher daily finds in every one of these schools?" This school at Madura is a growth. It began many years since as a primary school. Subsequently there was a demand that it be made a Middle School. Seven years ago it was found necessary to convert it into a High School. Four fifths of the more than 200 students are Hindus, and of the other fifth one half are Mohammedans and the other half Christians. The building is the best for its purpose in the district, and has a good site in the city of Madura, which has a population of 83,000 souls. In connection with it there is a prosperous Sunday-school. Public lectures are given, and a public reading-room is also maintained. Such institutions are a vast power to leaven the lump of heathenism.

The other class of schools that we have are those intended chiefly for our Christian young people. These are so arranged and classified that only the brightest and best of our Christian children enter the highest of them. And



A CLASS IN THE PASUMALAI INSTITUTION.

most of these children are trained with a view to becoming leaders of the Christian community, as preachers, teachers, or Bible-women in our mission. The Bible training which these children receive is very thorough; they are vastly

better informed in God's Word than are most of the young people of America to-day. In one of our small boarding schools for girls the missionary lady in charge tried some months ago an experiment. One morning she took paper in her hands into the school, and without warning told the girls to be seated and to write down as many Bible verses as they could remember at the time. One girl wrote 76, another 73, another 71, and others nearly as many verses from memory.

The highest school for our Christian girls is the Madura Girls' Normal School, where the scholars receive not only almost a High School education, but are also furnished with a Normal training and certificate which qualifies them for positions of trust and usefulness, both in and out of the mission. The graduates of this school are doing splendid work all over South India. I saw a couple of years ago a revival of God's Spirit sweep through this school and bring all those bright young women into a new or a higher life of joy in Christ. This school has had much to do in shaping and developing the high type of Christian womanhood now found in our mission.

The highest of our schools for Christian boys is the institution at Pasumalai, containing as it does the theological, normal, and collegiate departments. For thorough Christian training and broad liberal culture this institution is not excelled by any in India; and it is doing a quiet but all-important work of preparing a large number of native Christian agents for our and other missions, and for the regeneration of the millions of that district.

On the preceding page is a reproduction of a recent photograph of some of its students, nearly all of them being members of the theological department. Of these young men ten have come directly from heathenism; and the persecution which they have endured on account of their new faith reveals a higher Christian heroism, and the story of it would read like a romance to Americans. Some of them, to my knowledge, have had to overcome obstacles and withstand tears and appeals which none but parental love and Hindu ingenuity could bring to bear upon young Christians.

One of them is the son of a petty nobleman. Another has come out of very low heathenism into a Christian experience of faith and joy, the rehearsal of which has brought me great cheer and delight. Still another has since been ordained as a pastor of one of the leading churches of our mission. Several of them are the orphan children of heathen parents who died during the famine of 1876. They were picked up as helpless and hungry waifs, and are now the intelligent and grateful monuments of the missionary's Christian philanthropy. Some are the sons of faithful Christian parents, the children of prayer, and well trained in Tamil and English for useful Christian service. These young men are only a few out of about 400 youths who were then enjoying the intellectual light and warm Christian inspiration of that grand institution.

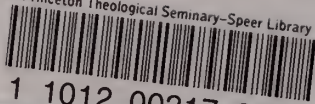
Who can estimate the invaluable service of the more than 150 schools of our mission? What *could* we do without them? Each one is a beacon of light and a harbinger of salvation to a village or circle in that district which is a centre and stronghold of heathenism. The brains, the bones and muscle of Christ's church in India are to be formed and developed in these schools.

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